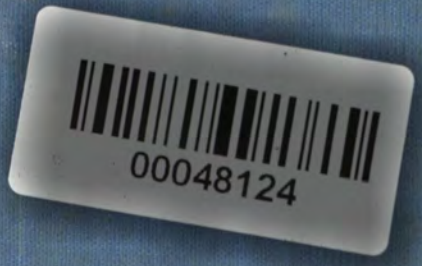
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THE
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# GRAMMAR

OF THE

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# SANSCRIT LANGUAGE,

B 1936

*BY H. T. COLEBROOKE, Esq.*

18124

VOLUME I.

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# PREFACE.

HAVING accepted an honorable nomination to the poſt of Profeſſor of the *Sanſcrit* language in the College of Fort William, early after the foundation of that uſeful inſtitution, I felt it incumbent on me, to furniſh, through the preſs, the means of ſtudying a language, which it was my duty to make known, but on which I had no intention of delivering oral inſtruction.

AMONG other undertakings adapted to this purpoſe, the publication of a *Sanſcrit* grammar was commenced; which was firſt intended to be brief and elementary; but of which the deſign has been enlarged in its progreſs. As the entire work will exceed the bounds of a ſingle volume, a convenient break has been choſen to cloſe the firſt; and a few remarks will be now prefixed to it, ſince a conſiderable time may elapſe, before the ſecond volume be completed. I have the leſs ſcruple, in pauſing upon this work, to devote my attention to other duties, becauſe the deficient part of it may be ſupplied by the grammars, which Mr. FORSTER and Mr. CAREY will ſeverally publiſh.

IN the compoſition of this grammar, I have followed the ſyſtem taught by writers, whoſe works are conſidered

by the prevailing ſects of *Hindus* to be ſacred, and to form an appendage of their ſcriptures. My reaſons for preferring theſe to the popular or prophane treatiſes on grammar, were ſtated in an eſſay on the *Sanſcrit* language inſerted in the ſeventh volume of the Aſiatick Reſearches. I adhere to the opinion there expreſſed. The ſacred grammar has been more cultivated, its agreement with ancient writings and claſſical authors has been more carefully verified, than any other grammar of the language: it is more uſually cited, and more generally underſtood: and, as finally corrected by a long train of commentators, it is more accurate and complete.

THE arrangement, indeed, is ill adapted to facilitate ſtudy; both in the original work, and in the numerous illuſtrations of it. But I thought it practicable to frame a grammar upon the ſame ſyſtem, which ſhould be eaſily intelligible to the Engliſh ſtudent of *Sanſcrit*. Without believing, that I have ſucceeded, I ſtill think it to be practicable: and the difficulties, which may be experienced in the following pages, will in general be found owing merely to the want of examples; which have been omitted, under the apprehenſion of rendering the work too voluminous.

AN improvement, which has been recently effected in the types of the *Nágarí* character, by reducing their ſize, without diminiſhing their diſtinctneſs, has removed the objection to ample illuſtrations by examples: and, if this work ſhould be reprinted, examples of every rule will accordingly be inſerted; and, at all events, they will be retained in the ſecond volume of this grammar.

ON the ſame ſuppoſition of a new edition of this firſt

volume, I ſhould be deſirous of altering ſome of the terms adopted by me in place of technical words in *Sanſcrit* grammar. An unwillingneſs to coin new words in Engliſh, led me to uſe ſome expreſſions, which are not ſufficiently preciſe; others were ſelected by me, not anticipating objections to their uſe, which have ſince occurred: and, in ſome inſtances, I have inadvertently changed an appropriate term for one leſs ſuitable. The moſt material intended changes are mentioned in the margin;* and the reader is requeſted to notice them.

I SHALL be likewiſe glad to have an opportunity of inſerting the original rules of *Sanſcrit* grammar. They are uſually committed to memory by native ſtudents of the language; and are cited by *Sanſcrit* authors, in words, and not by reference to their place or their import. The knowledge of them is, therefore, material to the ſtudent of *Sanſcrit*; and they are framed, like the aphoriſms of other

* Letters, added by *Sanſcrit* grammarians, as marks, but which are not ſounded, nor retained in the inflections, are called by them *Anuband'ha* or *It*; which, in this grammar, has been tranſlated *mute*: but the circumſtance of ſuch vowels being accented, leads to the inconſiſtency of ſpeaking of accented mute vowels. They would be better deſignated by the word *indicatory*.

A claſs of derivative verbs, which in a former treatiſe I denominated *Frequentatives*, has been here named *Intenſives*. On conſideration, I revert to the firſt mentioned term.

Under the head of tenſes, I have uſed the word Aoriſt to ſignify *indefinite* in reſpect to a ſpecies of time, inſtead of indefinite as to time in general: the name of *Remote paſt* is not ſufficiently deſcriptive of the import of the tenſe to which it has been aſſigned; and ſeveral others are open to a ſimilar remark: I wiſh, therefore, to change the names of the tenſes, according to the following ſcheme.

1. *Preſent.*
2. *Preterite unperceived* (Remote paſt.)
3. *Craſtine future* (Abſolute future.)
4. *Indefinite future* (Aoriſt future.)
5. *Aoriſt 1ſt* (Imperative &c.)
6. *Pridian paſt* (Abſolute paſt.)
7. *Aoriſt 2d* (Imperative &c.)
8. *Indefinite paſt* (Aoriſt paſt.)
9. *Conditional* (Conditional future.)

ſciences among the *Hindus*, with ſtudied and ingenious brevity.

THE author of theſe grammatical aphoriſms is PA'N'INI. His rules, with the annotations of CA'TYA'YANA entitled *Várticas*, confirmed or corrected by PATANJALI in the *Mahábhâſhya*, conſtitute the ſtandard of *Sanſcrit* grammar. From the three ſaints, as *Hindu* grammarians affect to call them, there is no appeal. Other authorities may be admitted, where they are ſilent: but a deviation even by a claſſical or an ancient writer, from a rule in which they concur, is deemed either a poetical licenſe or a privileged barbariſm.

THE works of theſe ſacred writers, with the notes of CAIYYATA on the *Mahábhâſhya*, interpreted by his ſcholiaſts, and more eſpecially the perpetual commentary of VA'MANA on PA'N'INI's aphoriſms, under the title of *Cá'icávritti*, elucidated by the copious annotations of HARADATTA MIS'RA in the *Padamanjarí*, are the baſis of the grammar here printed. The *Sidd'hánta Caumudí*, and *Manóramá* of BHAT'T'O'JI', with their commentaries, have been frequently conſulted by me. Much uſe has alſo been made of the *Pracriya Caumudí* with its commentaries the *Praſáda* and *Tatwa Chandra*: and I have continually referred to MAITRE'YA, MA'D'HAVA, VO'PADE'VA, and the other interpreters of *Sanſcrit* roots. A reader, who may be deſirous of verifying my authorities, ſhould be apprized, that the *Cá'icá vritti*, *Sidd'hánta Caumudí*, and *Mád'haviya vritti* have been my chief guides: and that others, beſides the books here enumerated, have been occaſionally conſulted; as the *Ganaratna mahódad'hi*, the *Vritti ſangraha*, and the commentators on the *Paribháſhás*; and, ſometimes, though rarely, the popular grammars.

FOR the information of the *Sanſcrit* ſtudent, a liſt of theſe and other grammatical works will be ſubjoined, including many treatiſes which have not been uſed for this grammar; but none, which I do not know to be extant; and few, of which I do not actually poſſeſs complete copies. The liſt might have been greatly enlarged by adding the names of books quoted by undoubted authorities: and I ſhall only remark, in regard to ſuch works, that the eight earlieſt grammarians are expreſsly ſtated by VO'PADE'VA, to have been INDRA, CHANDRA, CA'S'ACRI'TSNA, APISALI', S'A'CATA'YAN'A, PA'N'INI, AMERA, and JAINE'NDRA: Among theſe PA'N'INI remains; and ſome of the others: perhaps, all.

THE authorities, which have been mentioned by me, as generally followed in this grammar, differ materially in their arrangement. I have been guided ſometimes by one, ſometimes by another, as ſeemed beſt adapted to the two objects propoſed, conciſeneſs and perſpicuity. I am apprehenſive, that, in the purſuit of both objects, one has frequently been miſſed. It was, however, with the view of compreſſing much grammatical information in a ſmall compaſs, that paradigmas have been multiplied, but exhibited in a ſuccinct form; and that general rules only are uſually inſerted in the text, while exceptions and ſpecial rules are placed in the notes.

I HAVE admitted no remarks on general grammar, though ſuggeſted by the numerous peculiarities of *Sanſcrit*. Theſe, with the obſervations which occur on a compariſon of the ancient language of India with thoſe of Europe, are deferred until the completion of the work. In the mean time, one

ſingularity of the *Sanſcrit* language may be noticed: its admitting both the ancient and the modern ſyſtems of grammatical ſtructure. It abounds in inflections for caſes and genders; tenſes and perſons: and it alſo admits a ſimple conſtruction of indeclinable nouns with prepoſitions, and of participles with auxiliary verbs.

THIS remark anticipates on a part of the grammar, reſerved for the ſecond volume; in which compoſition and ſyntax will be explained, with other matters indicated in the note ſubjoined to the table of Contents of the firſt volume.

A COPIOUS table of corrections and emendations is added. Though conſiderable attention was beſtowed on the correction of the work at the preſs, ſome errors unavoidably eſcaped notice; for which the beſt apology is to take the earlieſt opportunity of marking for emendation ſuch of them as have been yet obſerved.

# LIST OF *SANSCRIT* GRAMMARS WITH COMMENTARIES, &c.

*Sútra* by PA'N'INI: rules of grammar in eight books entitled *Aſht'ád'hyáya*; compriſing 3,996 aphoriſms.

*Vártica* by CA'TYA'YANA, amending or explaining PA'N'INI's rules.

*Mahábhájhya* by PATANJALI, interpreting or correcting CA'TYA'YANA's annotations.

*Mahábhájhya-pradípa* by CAIYYAT'A, annotating PATANJALI's gloſs.

*Bhájhya-pradípódyóta* by NA'GO'JI BHAT'T'A, commenting on CAIYYAT'A's notes.

*Bhájhya-pradípa vivaraña* by I'S'WARA'NANDA; another commentary on CAIYYAT'A's notes.

*Cáśicá vr̆itti* by JAYA'DITYA or VA'MANA JAYA'DITYA: a perpetual commentary on PA'N'INI's rules.

*Padamanjarí* by HARADATTA MIS'RA: an expoſition of the laſt mentioned work.

*Nyása* or *Cáśicá vr̆itti panjicá* by JINE'NDRA: another expoſition of the ſame* with explanatory notes by RACSHITA.

*Vr̆itti Sangraha* by NA'GO'JI BHAT'T'A: a conciſe commentary on PA'N'INI.

*Bháſhá vr̆itti* by PURUSHO'TTAMA DE'VA: a commentary on PA'N'INI's rules (omitting thoſe, which are peculiar to the dialect of the *Védas*).

*Bháſhá vr̆ityarth'a vivr̆iti* by SR̆ISHTID'HARA; explaining PURUSHO'TTAMA's commentary.

*S'abda cauſtubha* by BHAT'T'O'JI DI'CSHITA, conſiſting of Scholia on PA'N'INI (left incomplete by the author).

*Prabhá* by BAIDYANA'T'HA PA'YAGUNDA alſo named BA'LAM BHAT'T'A: a commentary on the *S'abda cauſtubha*.

*Pracriyá Caumudí* by RA'MACHANDRA A'CHA'RYA: a grammar in which PA'N'INI's rules are uſed, but his arrangement changed.

*Praſáda* by VIT'T'HALA A'CHA'RYA: a commentary on the *Pracriyá Caumudí*.

*Tatwa chandra* by JAYANTA: another commentary on the ſame, abridged from one by CR̆ISHN'A PANDITA.

* I ſtate this with ſome diſtruſt, not having yet ſeen the book. The *Nyáſa* is univerſally cited; and the *Bód'hinyáſa* is frequently ſo. VO'PADE'VA's *Cávya Cámad'hēnu* quotes the *Nyáſa* of JINE'NDRA and that of JINE'NDRA BUDD'HI.

*Sidd'hánta Caumudí* by BHAT'T'O'JI' DI'CSHITA: a grammar on the plan of the *Pracriyá;* but more correct and complete.

*Manórama* or *Prau'd'ha Manórama* by the ſame author; containing notes on his own work.

*Tatwa bód'hiní* by JNYA'NE'NDRA SARASWATI': a commentary on BHAT'T'O'JI's *Sidd'hánta Caumudí.*

*S'abdéndu śéc'hara* by NA'GE'S'A BHAT'T'A, (ſame with NA'GO'JI BHAT'T'A): another commentary on the *Sidd'hánta Caumudí.*

*Lag'hu śabdéndu śéc'hara:* an abridgment of the laſt.

*Chidaſt'himálá* by BAIDYANA'T'HA PA'YAGUNDA: a commentary on the abridged gloſs of NA'GE'S'A.

*S'abdaratna* by HARI DI'CSHITA: a commentary on BHAT'T'O'JI's notes on the *Manórama.*

*Lag'hu śabdaratna:* an abridgment of the ſame.

*Bháva pracáśicá* by BAIDYANA'T'HA PA'YAGUNDA: an expoſition of HARIDI'CSHITA's commentary.

*Mad'hya Caumudí* by BARADA RA'JA: an abridgment of the *Sidd'hánta Caumudí.* There is alſo a *Mad'hya Manórama;* beſides other abridgments of the *Sidd'hánta* itſelf, as the *Lag'hu Caumudí* &c.

*Paribháſhá:* maxims of interpretation from ancient grammarians, cited in the *Várticas* and *Bháſhya,* as rules for interpreting PA'NI'NI's *sútras.*

*Paribháſhá vrítti* by S'I'RA DE'VA: a commentary on the cited maxims of interpretation.

*Lag'hu Paribháſhá vrítti* by BHA'SCARA BHAT'T'A: a ſuccinct commentary on the ſame.

*Paribháſhárt'ha ſangraha:* another commentary on the ſame.

*Chandricá* by SWAYAMPRACA'S'A'NANDA: interpreting the laſt mentioned commentary.

*Paribháſhéndu śéc'hara* by NA'GE'S'A BHAT'T'A: a brief expoſition of the ſame maxims.

*Paribháſhéndu śéc'hara cáśica* by BAIDYANA'T'HA PA'YAGUNDA; commenting the gloſs of NA'GE'S'A.

*Cáricá:* metrical rules of grammar, cited in the *Mahábháſhya, Cáśica vrítti* &c.

*Vácya pradípa* by BHARTRIHARI: metrical maxims chiefly on the philoſophy of ſyntax. Theſe are often cited under the name of HARICA'RICA.

*Vaiyácaraña bhúſhaña* by CO'N'DA BHAT'T'A: on ſyntax and the philoſophy of grammatical ſtructure.

*Bhúſhaña ſára darpaña* by HARIBALLABHA: a commentary on the work laſt mentioned.

*Vaiyácaraña bhúſhaña ſára:* an abridgment of the ſame work.

*Lag'hu bhúſhaña cánti* by BAIDYANA'T'HA PA'YAGUNDA: a commentary on that abridgment.

*Vaiyácaraña ſidd'hánta manjúſhá* by NA'GE'S'A BHAT'T'A: on ſyntax and the philoſophy of grammatical ſtructure.

*Lag'hu vaiyácaraña ſidd'hánta manjúſhá:* an abridgment of the ſame.

*Calá* by BAIDYANA'T'HA PA'YAGUNDA: a commentary on the laſt mentioned abridgment.

Other treatiſes on conſtruction logically conſidered, which are very numerous, are omitted as belonging more properly to the ſcience of logick.

*Gańapáťa:* liſts of words comprehended in rules of grammar, under general claſſes.

*Gańaratna mahódad'hi:* a collection of ſuch liſts; with a commentary.

*D'hátupáťa* by PA'N'INI: the roots or themes ſyſtematically arranged, with their indicatory letters and their interpretations.

*D'hatupradípa* or *Tantrapradípa* by MAITRE'YÁ RACSHITA: an illuſtration of the liſt of roots, with examples of their inflections.

*Mád'haviya vritti* by SA'YAN'A A'CHA'RYA, in the name of MA'D'HAVA A'CHA'RYA: a copious expoſition of the roots with their derivatives.

The *Bhaťťi cávya*, a poem deſcribing the adventures of RA'MA, may be conſidered as a grammatical work, having been purpoſely written for a practical inſtruction on grammar. It has ſeveral commentaries.

The *Sícſhá* of PA'N'INI and *Niructa* of YASCA, with the commentaries on the *Nig'hanta* included in the laſt, are here omitted; as they are of little uſe, except in the reading of the *Védas*.

Treatiſes on particular branches of etymology are alſo omitted; as not very generally conſulted. Such is the *Yan luganta ſirómaṇi* on the formation of frequentative verbs.

Numerous other works, belonging to this grammar, have not been aſcertained to be extant, being at preſent known only through quotations from them: as the *Páṇiniya mata darpaña* quoted in the *Praſáda*; and many others cited in the *Mád'haviya vritti*.

☞ *The following belong to other Syſtems of Grammar.*

*Sáraſwati pracriyá* by ANUBHU'TI, SWARU'PA'CHA'RYA: a grammar founded on ſeven hundred rules or aphoriſms, pretended to have been received by the author from the goddeſs SARASWATÍ. This grammar is much uſed in *Hinduſtan* proper.

A commentary on the ſame by PUNJARA'JA.

Another by MAHÍBHAT'T'A.

*Sidd'hánta chandricá:* another commentary on the ſame grammar.

*Padachandricá:* another, in which PA'NÍNI's aphoriſms are alſo exhibited.

*Haimavyácaraña* by HE'MACHANDRA or HE'MASU'RÍ. A Sanſcrit grammar is cited under this title, which is probably the ſame with HE'MACHANDRA's commentary on the *S'abdánuśásana*, entitled *Lag'huvr̆itti;* compriſed in eight books, including in the laſt the anomalies of the *Prácr̆it* language as derived from the *Sanſcr̆it.* (The *Cámad'hénu* cites a *S'abdánuśásana* by ABHINAVA S'A'CAT'A'YANA beſides HE'MASU'RÍ's work). This grammar is uſed by the *Jainas.*

A commentary, without the author's name, is annexed to HE'MACHANDRA's grammar.

*Prácr̆ita manórama:* an abridged commentary on the *Prácr̆ita chandricá* of VARARUCHI; ſhowing the anomalies of *Prácr̆it* formed from *Sanſcr̆it.*

*Cátantra* or *Calápa:* a grammar, of which the rules or aphoriſms are aſcribed to the god CUMA'RA. It is much uſed in Bengal.

*Durgaſinhí:* a commentary on the above by DURGASINHA; but ſtated in the introductory couplet to be the work of SARVA VARMAN, who is accordingly cited in VO'PADE'VA's *Cámad'hénu.*

*Cátantra vr̆itti t'ícá* by DURGASINHA: an expoſition of the above mentioned commentary. (The *Cámad'hénu* quotes the *Durga t'ícá* of DURGAGUPTA, and the *Cátantra viſtára* of VARD'HAMA'NA MIS'RA).

*Cátantra panjicá* by TRILO'CHANADA'SA: a commentary on the ſame grammar.

*Calápatatwárñava* by RAGHUNANDANA A'CHA'RYA S'IRO'MAN'I: another commentary on the ſame grammar.

*Cátantra chandricá;* another commmentary on the ſame.

*Chaitracuti* by VARARUCHI: another on the ſame.

*Vyác'hyá ſára* by HARIRA'MA CHACRAVARTI': another commentary.

*Vyác'hyá ſára* by RA'MADA'SA: another, under the ſame title.

Other commentaries on the ſame grammar by SUSHE'NA CAVIRA'JA, RAMA'NA'T'HA, UMA'PATI, CULACHANDRA, and MURA'RI.

*Cátantra pariśiſhṭa* by S'RI'PATIDATTA: a ſupplement to the *Cátantra*.

*Pariśiſhṭa prabód'ha* by GO'PI'NA'T'HA: a commentary on the above.

*Pariśiſhṭa ſidd'hánta ratnácara* by S'IVARA'MA CHACRAVARTI': another on the ſame.

*Cátantra gańa d'hátu*: the roots or themes ſyſtematically arranged for the *Cátantra*.

*Manóramá* by RAMA'NA'T'HA: a commentary on that liſt of verbs.

Many other treatiſes belong to this grammar; as the *Cátantra Shaṭcáraca* by RAHASANANDI', the *Cátantra Unádi vṛitti* by S'IVADA'S'A, the *Cátantra chatuſhṭaya pradípa*, *Cátantra d'hátughóſhá*, *Cátantra ſabda málá*, &c.

*Sancſhiptaſára* by CRAMADI'S'WARA: a grammar, corrected by JUMARANANDI', and often cited under the title of *Jaumara*. This grammar is in uſe in Bengal.

A commentary on the above, by GO'YI'CHANDRA.

*Vyácára dípica* by NYA'YAPANCHA'NANA: an expoſition of GO'YI'CHANDRA's commentary.

Another expoſition of the ſame commentary by VANSI'VADANA.

*Durgʻhaṭa ghaṭana*: another commentary on the *Sancſhiptaſára*.

Other commentaries on the ſame grammar, by different authors, as GO'PA'LA CHACRAVARTI' &c.

A ſupplement to JUMARANANDI''s corrections of the *Sancſhiptaſára* by GO'YI'CHANDRA.

Other treatiſes appertain to this grammar, as *S'abdaghóſhá*, *D'hátughóſhá* &c.

*Mugd'habód'ha* by VO'PADE'VA: a grammar of the *Sanſcrit* language, much ſtudied in Bengal.

A commentary by the author of the grammar.

Another by DURGA'DA'SA, entitled *Subód'hiní*.

One by MIS'RA, entitled *Ch'hátá.*

Other commentaries by RA'MA'NANDA, RA'MA TARCAVA'GI'S'A, MAD'HUSU'DANA, DE'VIDA'SA, RA'MABHADRA, RA'MAPRASA'DA TARCAVA'GI'S'A, S'RI'BALLABHA'CHA'RYA, DAYA'RA'MA VA'CHESPATI, BHO'LA'NA'T'HA, CA'RTICASIDD'HA'NTA, RATICA'NTA TARCAVA'GI'S'A, GO'VINDA RA'MA &c.

*Mugd'habód'ha parisishta* by CA'S'I'S'WARA: a supplement to the *Mugd'habód'ha.*

Another by NANDACIS'O'RA.

*Cavicalpadruma* by VO'PADE'VA; an alphabetical catalogue of roots, arranged in verse.

*Câvya cámad'hénu* by the same author; explaining his own list of verbs.

*D'hátu dípicá* by DURGA'DA'SA: a commentary on the same catalogue of verbs.

*Cavicalpadruma vyác'hyá* by RA'MA NYA'YA'LANCA'RA: another commentary on the same.

*D'háturatnávali* by RA'D'HA'CRISHNA: a metrical catalogue of roots.

*Cavirahasya* by HELA'YUD'HA: exhibiting in verse examples of the most common verbs.

A commentary on the same.

*Supadma* by PADMANA'BHA DATTA: a grammar of *Sanscrit.* It is in use in some parts of Bengal.

*Supadma macaranda* or *Macaranda:* a commentary on the above, by VISHN'U MIS'RA.

Other commentaries by various authors: as CANDARPA SIDD'HA'NTA, CA'S'I'S'WARA, S'RI'D'HARA CHACRAVARTI', RA'MACHANDRA &c.

*Supadma parisishta*: a supplement to the grammar.

*Supadma D'hátupáta* by PADMANA'BHA DATTA: a list of themes or roots for the author's grammar, called *Supadma.* The same author added other appendages to his grammar, viz. *Paribháshá* and *Unádivritti.*

Other treatises belong to this grammar; as the *Cásiswarí gańa,* and its commentary by RA'MACA'NTA.

*Ratnamálá* by PURUSHO'TTAMA: a grammar used in *Cámarúpa.*

*Druta bódha* by BHARATAMALLA: a grammar, with a commentary on it by the ſame author. This and the following are not much in uſe.

*Śuḍ'hášubóḍ'ha* by RA'ME'ŚWARA: another grammar with a commentary by the author himſelf.

*Hari-námámrĭta* by JI'VAGHOSHA SWA'MI': another, with a commentary.

*Chaitanyámrĭta:* another, alſo accompanied by a commentary.

*Cáricávalí* by RA'MANA'RA'YAN'A: a grammar in verſe.

*Praboḍ'ha pracáśa* by BALARA'MA PANCHA'NANA: a grammar.

*Rúpamála* by VIMALA SARASWATI: another grammar.

*Jnyánámrĭta* by CA'SI'ŚWARA: another.

*Áśuboḍ'ha, Lag'huboḍ'ha, Śíghraboḍ'ha, Sárámrĭta, Divya, Padávalí, Ulcá;* and many other grammars by various authors.

Beſides VARARUCHI'S *Prácrĭta pracáśa* or *Chandrícá,* and BHA'MAHA'S commentary entitled *Manórámá vrĭtti* beforementioned, other grammars of *Prácrit* are known: as the *Prácrĭta Cámaḍ'hénu, Prácrĭta lancéśwara,* &c.

Authorities of *Sanſcrit* grammar, cited in books which have been uſed for the preſent volume, but not otherwiſe known, nor in any manner aſcertained to be now extant, have been excluded from the foregoing liſt. Many of them could not be confidently referred to any particular ſyſtem of grammar; and, in numerous inſtances, a doubt ariſes, whether the ſame work be not quoted under different names, in different places: ſometimes, under the title of the book; at other times, under the deſignation of the author. A few of theſe names, which occur moſt frequently, will be here enumerated, with a notice of the authority by which they are quoted.

PA'N'INI himſelf names S'A'CALYA, GA'RGYA, CA'S'YAPA, GA'LAVA, A'PIS'ALI, S'A'CAT'A'YANA, BHA'RADWA'JA, A'S'WALA'YANA, SP'HO'T'A'YANA, and CHA'CRAVARMANA.

The *Máḍ'haviya vrĭtti* quotes, among many other authors, CHANDRA, A'PIS'ALI, S'A'CAT'A'YANA, A'TRE'YA, D'HANAPALA, CAUS'ICA, PURUSHACA'RA, SUD'HA'CARA, MAD'HUSU'DANA, YA'DAVA, BHA'GURI, S'RI'BHADRA, S'IVADE'VA, RA'MADE'VA MIS'RA, DE'VA, NANDI', RA'MA, BHI'MA, BHO'JA, HE'LA'RA'JA, SUBHU'TI CHANDRA, PU'RNA CHANDRA, YAJNYANA'RA'YAN'A, CAN'WA, SWA'MI', CE'S'AVA SWA'MI', S'IVA SWA'MI', DHU'RTA SWA'MI', CSHI'RA SWA'MI' (this laſt is cited in the *Praſáda* as author of the *Cſhíra taranginí*). The *Máḍ'haviya* likewiſe fre-

quently cites the *Taranginí*, *Abharana*, *Sábdicábharana*, *Samanta*, *Pratiyá-ratna* and *Pratípa*.

The *Várticas* of VYA'G'HRA BHU'TI and VYA'G'HRA PA'DA are mentioned by many authors; and ſo is the *D'hátupáráyana*. VO'PADE'VA, in the *Câmad'hénu*, has quoted the *Panjicá pradípa* of CUSA'LA, (belonging perhaps to the grammar called *Cátantra*;) and the *Saraſwatí cantábharana* (aſcribed by ſome to BHO'JA DE'VA). The *Praſáda* often cites the *Rámavyácarana*, and ſeems to name VO'PADE'VA as the author of it.

The following, are, among others, noticed in the *D'hátupáripicá* of DURGA'DA'SA, viz. BHAT'T'AMALLA, GO'VINDA BHAT'T'A, CHATURBHUJA, GADASINHA, GO'VARD'HANA, and SARAN'ADE'VA.

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# CHAPTER I.

## ON THE ELEMENTS.

## SECTION I.

### THE ELEMENTS OF *DÉVANÁGARÍ*, OR CHARACTER IN WHICH THE *SANSCRIT* LANGUAGE IS WRITTEN.

वर्णाः or अक्षराणि.

VOWELS.

| *Letters.* | *Names.* | *Powers.* |
|---|---|---|
| अ | अकार | a or e as e in her, i in ſir, and u in ſun.* |
| आ | आकार | á as a in ball. |
| इ | इकार | i as i in fit. |
| ई | ईकार | í as ee in feet. |
| उ | उकार | u as u in pull. |
| ऊ | ऊकार | ú as oo in pool. |
| ऋ | ऋकार | rĭ as ri in merrily. |
| ॠ | ॠकार | rī the ſame long. |
| ऌ | ऌकार | lrĭ nearly as lry in revelry. |
| ॡ | ॡकार | lrī the ſame prolonged. |
| ए | एकार | é as e in there. |
| ऐ | ऐकार | ăi as i in fine, and y in my. |

* This is the ſhort ſound of the Greek Alpha and Latin a; as Γάγγης, Ganges, गंगा. And almoſt all European nations, concur in uſing *a* or *e* to expreſs this ſound, when the Roman character is employed for Aſiatick words.

VOWELS.

| *Letters.* | *Names.* | *Powers.* | |
|---|---|---|---|
| ओ | ओकार | o | as o in go. |
| औ | औकार | aŭ | as ou in thou. |
| अं | अनुस्वार | n | an abbreviation of the nasal consonants at the end of a syllable. |
| अः | विसर्ग or विसर्जनीयः | h̆ | a similar abbreviation of the strong aspirate. |

These two, being inseparable from vowels, are here exhibited with the simple element *a*.

| | | |
|---|---|---|
| ऍ | अर्द्धविसर्गः | ă *. |

CONSONANTS.

| | | | |
|---|---|---|---|
| क | ककार | c | as c in cause, and k in kin. |
| ख | खकार | c'h | as ch in cachexy, and kh in inkhorn. |
| ग | गकार | g | as g in gain. |
| घ | घकार | g'h | as gh in log house. |
| ङ | ङकार | ṅ | as ng in sing, and n in bank. |
| च | चकार | ch | as ch in church. |
| छ | छकार | ch'h | the same aspirated. |
| ज | जकार | j | as j, and dge in judge. |
| झ | झकार | jh | the same aspirated. |
| ञ | ञकार | ny | as ni in onion, and n as n in singe. |
| ट | टकार | ʻt | These are sounds peculiar to Indian tongues. |
| ठ | ठकार | ʻth | |
| ड | डकार | d | |
| ढ | ढकार | d'h | |
| ण | णकार | nʻ | |
| त | तकार | t | as t in tin. |
| थ | थकार | t'h | as te-h in Whitehall, and th in nut-hook. |

CONSONANTS.

| *Letters.* | *Names.* | *Powers.* | |
|---|---|---|---|
| द | दकार | d | as d in deal. |
| ध | धकार | d'h | as dh in red-haired. |
| न | नकार | n | as n in noble. |
| प | पकार | p | as p in pen. |
| फ | फकार | p'h | as ph in haphazard. |
| ब | बकार | b | as b in ball. |
| भ | भकार | bh | as bh in abhor. |
| म | मकार | m | as m in man. |
| य | यकार | y | as y in yet. |
| र | रेफ or रकार | r | as r in run. |
| ल | लकार | l | as l in lull. |
| व | वकार | v | as v in valve. |
| श | शकार | ś | nearly as sh in shun. |
| ष | षकार | sh | a harsher sound of the same kind. |
| स | सकार | s | as s in sin. |
| ह | हकार | h | as h in hair. |
| क्ष | (क-ष)क्षकार | ksh | as cti in fiction. |
| ळ | ळकार | l | a sound partaking of l and r, peculiar to the *Véda.* * |

See conjunct consonants in a separate Table.

# SECTION II.

## JUNCTION OF LETTERS.

### VOWELS WITH CONSONANTS.

c ca cá ci cí cu cú crĭ crī clrĭ clrī cé cai có cau can cah

कॣ क का कि की कु कू कृ कॄ कॢ कॣ के कै को कौ कं कः

The vowels are similarly conjoined with other consonants.

The first vowel, or simple element, being conjoined with a consonant, is not marked by any special sign; but the absence of vowels, when the

* It occurs however in some of the modern provincial dialects; particularly in that of the Southern part of the Indian peninsula.

consonant is destitute of them, is denoted by a mark at the foot of the letter कृ खृ गृ &c.

When consonants are not separated by intervening vowels, they are termed conjunct (संयोग). This may be signified by affixing to the prior consonants the mark abovementioned: but it is more usual to employ compound characters denoting such conjunct consonants; as in the following table.

## CONJUNCT CONSONANTS.

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| cṅ | c'hṅ | gṅ | ghṅ | ṅc | ṅc'h | ṅg | ṅg'h |
| ङ्क | ङ्ख | ङ्ग | ङ्घ | ङ्क | ङ्ख | ङ्ग | ङ्घ |
| chny | ch'hny | jny | jhny | nch | nch'h | nj | njh |
| ञ्च | ञ्छ | ज्ञ | ज्झ | ञ्च | ञ्छ | ञ्ज | ञ्झ |
| ṫṅ | ṫ'hṅ | ḋṅ | d'hṅ | ṅṫ | ṅṫ'h | ṅḋ | ṅḋ'h |
| ण्ट | ण्ठ | ण्ड | ण्ढ | ण्ट | ण्ठ | ण्ड | ण्ढ |
| tn | t'hn | dn | dhn | nt | nt'h | nd | nd'h |
| त्न | थ्न | द्न | ध्न | न्त | न्थ | न्द | न्ध |
| pm | phm | bm | bhm | mp | mp'h | mb | mbh |
| प्म | फ्म | ब्म | भ्म | म्प | म्फ | म्ब | म्भ |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| cc | cc'h | gg | gg'h | yy | yr | yl | yv |
| क्क | क्ख | ग्ग | ग्घ | य्य | य्र | य्ल | य्व |
| chch | chch'h | jj | jjh | | ry | ly | by |
| च्च | च्छ | ज्ज | ज्झ | | र्य | ल्य | ब्य |
| ṫṫ | ṫṫ'h | ḋḋ | ḋḋ'h | śch | ſht | st | hy |
| ट्ट | ट्ठ | ड्ड | ड्ढ | श्च | ष्ट | स्त | ह्य |
| tt | tt'h | dd | ddh | pś | tſh | tſ | rh |
| त्त | त्थ | द्द | द्ध | प्श | त्ष | त्स | र्ह |
| pp | pp'h | bb | bb'h | hl | hv | tr | dm |
| प्प | प्फ | ब्ब | भ्भ | ह्ल | ह्व | त्र | द्म |

This ſpecimen of conjunct Conſonants formed of two elements will alſo ſerve to make intelligible other compounds formed of two, three, or more, elements: Ex. चन्द्र the moon, (where न्‌ and र्‌ are conjunct); उष्ट्र a camel; (where ष्‌ and र्‌ are conjunct) तिलान्‌स्त्रावपति or तिलान्‌स्त्रावपति the woman ſows ſeeds of ſeſamum. [where न्‌त्‌स्‌त्‌र्‌ and य्‌ or न्‌स्‌त्‌र्‌ and य्‌ are conjunct.]

# SECTION III.

## NATURAL ORDER OF THE ELEMENTS WITH THE NAMES OF THE SEVERAL SETS.

### VOWELS स्वराः

| | | | |
|---|---|---|---|
| अ | आ | ऋ | ॠ |
| उ | ऊ | ऌ | ॡ |
| ऌ | ॡ | ऋ | ॠ |
| ओ | औ | अं | अः |

### CONSONANTS व्यंजनानि

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| कवर्गः | or कु* | क | ख | ग | घ | ङ | |
| चवर्गः | चु | च | छ | ज | झ | ञ | स्पर्शाः |
| टवर्गः | टु | ट | ठ | ड | ढ | ण | |
| तवर्गः | तु | त | थ | द | ध | न | |
| पवर्गः | पु | प | फ | ब | भ | म | |
| यवर्गः | | य | र | ल | व | | अंतस्थाः |
| शवर्गः | | श | ष | स | ह | | ऊष्माणः |

* उ is here mute (C. 2. S. 2. Note ¶) and renders the letter a deſignation of the homogeneous elements (§. 5.), in the ſame manner, in which a vowel, not reſtricted by a mute न्‌ (§. 6,), is a deſignation of homogeneous vowels; unleſs propounded as an affix (C. 2. §. 2.) for the purpoſe of inflection.

# SECTION IV.

## AN ARTIFICIAL ARRANGEMENT OF THE ELEMENTS WITH THE DENOMINATIONS DEDUCED THEREFROM.

| शिवसूत्राणि | प्रत्याहाराः |
|---|---|
| अ इ उ ण् | अण् |
| ऋ ऌ क् | अक् इक् उक् |
| ए ओ ङ् | एङ् |
| ऐ औ च् | अच् इच् एच् ऐच् |
| ह य व र ट् | अट् |
| ल ण् | अण् इण् यण् [२] |
| ञ म ङ ण न म् | अम् यम् ङम् |
| झ भ ञ् | यञ् |
| घ ढ ध ष् | झष् भष् |
| ज ब ग ड द श् | अश् हश् वश् झश् जश् बश् |
| ख फ छ ठ थ च ट त व् | छव् |
| क प य् | यय् मय् झय् खय् |
| श ष स र् | यर् ङर् खर् चर् शर् |
| ह ल् | अल् हल् वल् रल् झल् शल् |

The fame प्रत्याहाराः differently enumerated.

अण् अक् अच् अट् अण् अम् अश् अल्
इक् इच् इण् उक् एङ् एच् ऐच्
हश् हल् यण् यम् यञ् यय् यर् वश् वल् रल्
मय् ङम् झष् झश् झय् झर् झल् भष् जश् बश्
खय् खर् छव् चर् शर् शल्

अल् is any letter; अच् a vowel; हल् a consonant; अक् a simple vowel; एच् a diphthong; एङ् a *guńa* diphthong; ऐच् a *vrĭdd'hi* diphthong; अण् (1st.) a simple vowel exclusive of ऋ and ऌ; यण् a semivowel; अण् (2d.) a vowel or semivowel including ह्; अम् the same or a nasal consonant; यम् a semivowel or a nasal; खय् a hard consonant; झश् a soft one; झष् an aspirated soft consonant; जश् an unaspirated one; झय् a hard or a soft consonant; यय् the same, or a nasal or a semivowel; शर् a sibilant; शल् the same or ह्; यर् any consonant except ह्; इच् any vowel except अ; अट् a vowel or semivowel including ह् but excluding ल्; र either र् or ल्. The rest may be understood from these examples.

It is obvious, that the finals of SIVA's *Sútras* are not comprehended in this arrangement of elements, but serve for the denominations deduced from it. The use of placing ह in two *Sútras* is evident from the *pratyáháras* अट् and शल्. The *Pratyáhára* र, with a nasal vowel, is deduced from the vowel contained in the *Sútra* लण्. Consonants are here exhibited with the simple element for the sake of the uttering of them, but the consonants themselves ह्, क् &c. are intended.

# SECTION V.

## HOMOGENEOUS AND CONGENIAL ELEMENTS.

N. B. A vowel and consonant cannot be homogeneous.

| आस्यं or स्थानं or organ of speech (which the tip, middle, or root of the tongue touches, or approaches, in pronouncing the several letters). | | आभ्यन्तरः प्रयत्नः or mode of articulation, preparatory to the utterance of the sound. | | |
|---|---|---|---|---|
| | | स्पृष्टं, or contact of the tongue with the appropriate organ of speech. | ईषत् स्पृष्टं or slight contact. | विवृतं or approach of the tongue towards the organ of speech, but without contact. |
| Throat | कंठः | क ख ग घ ङ | य | ह अ आ |
| Palate | तालुः | च छ ज झ ञ | र | श इ ई |
| Roof of the mouth | मूर्द्धा | ट ठ ड ढ ण | ल | ष ऋ ॠ |
| Teeth | दंताः | त थ द ध न | | स ऌ ॡ |
| Lips | ओष्ठौ | प फ ब भ म | व | उ ऊ |
| Lips and teeth | दंतोष्ठं | | | |
| Throat and palate | कंठतालु | | | ए ऐ |
| Throat and lips | कंठोष्ठं | | | ओ औ |

वाह्यः प्रयत्नः or mode of articulation at the close of the utterance of the sound.

| | |
|---|---|
| Slight aspiration अल्पप्राण | क ग ङ च ज ञ ट ड ण त द न प ब म य र ल व |
| Strong aspiration महाप्राण | ख घ छ झ ठ ढ थ ध फ भ श ष स ह |
| विवारः &c. or expansion of the throat, acute articulation, &c. | ख घ छ झ ठ ढ थ ध फ भ and the twins * of the same letters; also श, ष, स, ः and ऍ |
| संवारः &c. or contraction of the throat, obtuse articulation, &c. | ग घ ज झ ड ढ द ध ब भ ङ ञ ण न म य र ल व and ह |
| उदात्तः अनुदात्तः and स्वरितः | Vowels accented with the acute accent, with the grave, or with the circumflex. |

* When the fifth letter of a set (viz. a nasal consonant) follows immediately after one of the four first of the set, this is doubled; and the letter thus interposed (or understood, for it is not usually inserted) is called its twin.

Homogeneous elements are thoſe which are referred to the ſame organ of ſpeech, and uttered by the ſame mode of articulation; as in the firſt part of this table. Congenial elements, not homogeneous, are determined from the ſecond part of it.

The naſal conſonants are ङ्, ञ्, ण्, न्, and म्; but the ſemivowels य्, ल् and व् are ſometimes naſal: and two of the ſemivowels, य् and व्, are in ſome circumſtances articulated with entire relaxation of every part of the tongue; and this is denominated a ſhort utterance of them.

# SECTION VI.

## LENGTHS AND TONES OF THE VOWELS.

N. B. When a vowel is mentioned in a rule of grammar, the homogeneous elements (that is, all the tones and lengths of it) are included in the rule, unleſs it be reſtricted, by the letter न् ſubjoined, to the particular length exhibited.

| | | | | अनुनासिकः or naſal. | | |
|---|---|---|---|---|---|---|
| Lengths. | उदात्तः Accented with the acute accent. | अनुदात्तः Accented with the grave accent. | स्वरितः Accented with the circumflex. | उदात्तः Acute accent. | अनुदात्तः Grave accent. | स्वरितः Circumflex accent |
| ह्रस्वः Short | अ | अ॒ | अ॑ | अँ | अ॒ँ | अ॑ँ |
| दीर्घः Long | आ | आ॒ | आ॑ | आँ | आ॒ँ | आ॑ँ |
| प्लुतः Continuous | आ३ | आ॒३ | आ॑३ | आँ३ | आ॒ँ३ | आ॑ँ३ |

The lengths and tones of the other vowels are ſimilarly diſtinguiſhed.

But ऌ is not long but continuous; and ए, ऐ, ओ, and औ, never ſhort, but either long or continuous.

A ſhort vowel occupies one moment (मात्रा); a long vowel, two; and the continuous ſound, or that which is prolonged as in calling to any one, laſts for three moments: but a conſonant, when deſtitute of a vowel, is meaſured by half a *mátrá*. Theſe durations of ſound are compared by the grammarian, in his treatiſe on pronunciation, to the cries of the kite, crow, peacock, and ichneumon.

A long vowel (दीर्घ) and a continuous one (प्लुत) are in proſody long (गुरु); and a ſhort one (ह्रस्व) is in proſody ſhort (लघु), unleſs it be followed by a conjunct or double conſonant; for in that caſe it becomes proſodially long (गुरु). A letter prolated by the noſe and mouth (the breath being made to paſs through both organs) is naſal (अनुनासिक). Any other is निरनुनासिकः, or not naſal.

Though the tones of vowels are not regarded in common ſpeech, but only in the recitation of the *Véda*, and in ſome other inſtances, an explanation of the tones may be here inſerted, becauſe it may help to elucidate the accents of other languages. A vowel taken high (that is, articulated near the upper part of the appropriate organ of ſpeech, with effort for its utterance, by a ſharp ſtroke of the voice, and by a contraction of the aperture of the throat,) is named उदात्तः One taken low (that is, articulated near the lower part of the appropriate organ of ſpeech, with a relaxation of effort for its utterance, by a gentle ſtroke of the voice, and great expanſion of the aperture of the throat,) is अनुदात्तः. One, which unites both tones, is स्वरितः and the firſt ſemibrief, or half a *mátrá*, is high; and the remainder of ſuch a vowel low, if a स्वरितः or उदात्तः follow; elſe it is ſounded like a high vowel. In common recitation the tone of the vowels is uniform (एकश्रुतिः).

## SECTION VII.

### GUṆA AND VRIDD'HI LETTERS

Two designations of certain vowels should be here noticed as of very extensive use.

आ, ऐ and औ are called वृद्धिः
अ, ए and ओ are named गुणः

N. B. When a vowel (अण्) अ, इ or उ is substituted for ऋ, ऌ is subjoined; when such a vowel is substituted for ऌ, ऌ follows. Thus the वृद्धिः substitute for ऌ is आऌ; for ऋ, आर्. So the गुणः substitute for ऌ is अऌ; and for ऋ, is अर्.

# CHAPTER II.

## ON THE PARTS OF SPEECH AND ON THE KEY TO THE RULES OF GRAMMAR.

### SECTION I.

1. The roots of the *Sanscrit* language are crude verbs (धातु) and perhaps particles (निपात). All nouns without exception, say some grammarians, or with few according to others, may be deduced by rules of etymology from some crude verb, although the acceptation frequently deviate from the etymology. The *dhátus*, or crude verbs, are contained in a catalogue, at the head of which is placed भू to be. These, and their derivatives, (or any significant sound however derived,) being inflected with the signs of persons or cases, are denominated words (पद) *.

* The inflective root, or that to which the affix is subjoined, is named अंगः.

2. Prepoſitions † are enumerated in a liſt, at the head of which ſtands प्र. They are employed, like prepoſitions in other languages, to form compound verbs by prefixing them to *d'hátus*, and alſo in compoſition with nouns. Other particles, which might be called interjections, conjunctions, and adverbs, are placed in a ſeparate liſt, wherein the firſt term is च "and." Theſe are indeclinable (अव्यय); and ſo are certain nouns contained in a catalogue, wherein स्वर् heaven is the firſt term. The indeclinables are nevertheleſs "words" within the terms of the definition: for the affixes are underſtood; a blank having been ſubſtituted for them, without affecting the radical term.

3. Crude nouns are denominated प्रातिपदिक; for this is defined "a ſignificant ſound, not yet inflected, but other than a crude verb." Pronouns, being ſubject to ſpecial rules, are diſtinguiſhed by the appellation of सर्वनाम or univerſal names. ‡ Adjectives need not be diſtinguiſhed otherwiſe, than as nouns, ſignifying qualities and inflected in three genders. ¶ Theſe nouns, whether ſubſtantives, adjectives, or pronouns, are declined through three numbers with ſeven caſes.

4. Verbs, whether ſimple, or compound, radical or derivative, are conjugated through the active and paſſive voices, and ſome through a middle voice alſo, in ten moods and tenſes, with three perſons and three numbers. The derivative verbs are cauſals, deſideratives, reciprocals, &c. derived immediately from verbs; beſides others deduced from nouns conjugated for certain ſignifications.

5. From the verbs are derived nouns, which correſpond to the infinitives, participles, gerunds and ſupines, of other languages; beſides nouns of action, &c. The terminations, that diſtinguiſh ſuch derivatives,

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† उपसर्गाः. Theſe with ſome others are alſo denominated गति.

‡ They are enumerated in a liſt, at the head of which ſtands सर्व all. It comprehends two of the numerals (संख्या).

¶ Things, intended by a denomination, are according to grammarians, a kind, a quality, an action, or a ſubſtance. A noun, which ſignifies the quality itſelf, is reſtricted to its own gender: but the ſame word, or a derivative, denoting that which poſſeſſes ſuch a quality, varies with the gender of the ſubject.

are called कृत् and the derivatives themſelves कृदंतः. A few are indeclinable; but moſt are inflected.

6. From nouns again are derived others, correſponding with the patronymicks, comparatives, ſuperlatives, &c. of other languages. The terminations of theſe are named तद्धित; and the derivatives are thence denominated. A few of them are indeclinable; and the reſt are declinable. Beſides theſe, the terminations, affixed for the purpoſe of deducing a feminine noun from one of another gender, form derivatives of another claſs.

7. Compound terms are formed at pleaſure according to rules, which are copiouſly laid down for that purpoſe. They are denominated समास, and conſtitute one more claſs of derivative nouns.

## SECTION II.

1. The changes, which terms, or ſignificant ſounds (शब्द), undergo by rules of etymology, or orthography, are effected by ſubjoining, ſubſtituting, or inſerting, one or more elements. What is added for the purpoſe of inflection, is denominated (प्रत्यय) an affix;¶ and what is

¶ If it conſiſt of a ſingle letter (either originally, or after rejecting mute letters), it is called अपृक्तः.

Affixes and the reſt often contain mute letters; for ſo may be termed letters that are denominated इत्, and for which therefore a blank is to be ſubſtituted. Such are final conſonants, naſal vowels, and the initial ſyllables ञि, टु and डु, contained in an elementary term (उपदेश) or (as the old grammarians interpreted the word,) in an aphoriſm of grammar (सूत्र), or a corrective rule (वार्तिक), in a crude verb (धातु), in grammatical catalogues of terms (गण), in the ſupplementary rules of etymology (उणादि), and of gender (लिंगानुशासन), in an augment (आगम), in an affix (प्रत्यय), or in a ſubſtitute (आदेश). The naſal vowels, that occur in elementary terms, are thoſe which have been marked as ſuch by the

directed to be inſerted, is an augment (आगम), whether this be initial, or final, or ſubjoined to the laſt vowel contained in the term or affix.* आदेश is a ſubſtitute, whether it be directed to be put inſtead of the initial or of the final element; or take the place of the whole, or elſe of a particular letter in the term or in the affix.† Even the expunging of letters is आदेश; for this operation is conſidered as the ſubſtitution of a blank.‡

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author of the grammar: and many affixes are directed to be treated in certain circumſtances, as if they contained certain mute letters. Theſe may be ſaid to be fictitiouſly diſtinguiſhed by ſuch letters.

It ſhould be noticed in reſpect of affixes, that च्, when initial in an affix, is mute; and ſo, for the moſt part, are च् and ट्, or any letter homogeneous with either of them, when initial of an affix: and ſo always are ल्, श्, कु्, and any letter homogeneous with the laſt, being initial of an affix other than a नद्वित one. It muſt be alſo remarked, that स्, म् and न्, or any letter homogeneous with the laſt, are never mute (even though originally final) in (विभक्ति) an affix denoting caſe or perſon.

The uſes of the mute letters will be ſhown in their proper places. But as an example of their uſe, it may be here noticed, that a गुण or वृद्धि letter (though the ſubſtitution of ſuch a letter may have been directed by ſome general rule) ſhall not be ſubſtituted in right of that, which really or fictitiouſly contains a mute क् or ङ्.

* That which is really or fictitiouſly diſtinguiſhed by a mute ट् is initial; by a mute क्, is final; and, by a mute म्, is ſubjoined to the laſt vowel, whether this be, or be not, followed by a conſonant.

† What is directed to be ſubſtituted in place of ſome term indicated by the rule, ſhall be ſubſtituted for the final letter only, unleſs the ſubſtitute conſiſt of more than one element, or be diſtinguiſhed by a mute श्; for ſuch a ſubſtitute ſhall be put in the place of the whole term: but one diſtinguiſhed by a mute ङ् (even though it contain more than one element) ſhall be ſubſtituted for the final; and, on the contrary, an alteration of the ſubſequent term, in right of the preceding one, is reſtricted to the initial.

To underſtand theſe rules, it is neceſſary to advert to the key for the conſtruction of the aphoriſms of grammar: viz. when that, in right of which an inflection takes place, is exhibited in the ſeventh or locative caſe, the conſequent operation affects a preceding term only; when it is exhibited in the fifth or ablative, it affects the ſubſequent term only: and what might have been ſuppoſed to ſtand, but muſt be altered, is exhibited in the ſixth or poſſeſſive. Hence the maxim that 'the nominative caſe diſtinguiſhes the ſubſtitute; the poſſeſſive, that, in place of which the ſubſtitute is put; the ablative, that, following which ſuch ſubſtitution takes effect; and the locative, that in right of which, when it follows, the ſubſtitution muſt be made.'

‡ In this ſenſe a blank is denominated लोप; which ſignifies, that the letter diſappears, being neither uttered nor heard, neither exhibited nor read. When ſuch a blank is ſubſtituted for an affix, other operations, that depended on the affix, (for example a change of the inflective root,) do nevertheleſs take place: but लुक्, ſ्लु and लुप् are alſo names for the expunging of affixes; and, when a blank is ſubſtituted under one of theſe denominations, the inflective root remains unaffected by the expunged affix. Other purpoſes of theſe diſtinct denominations will appear in the proper places.

2. In the ſtudied conciſeneſs of aphoriſms of grammar, their application, eſpecially that of rules reſpecting ſubſtitution, is often obſcure and ambiguous unleſs aſſiſted by the key to their interpretation. To elucidate them, the moſt eſſential maxims, which have not been here indicated in the notes, are collected in the next ſection.

3. It is neceſſary to remark, that many ſpecial rules, or exceptions, are optional: when therefore an exception or inhibition admits of an alternative, this is denoted by the term विभाषा, or by other expreſſions of ſimilar import, ſuch as वा, अन्यतरस्यां, &c. or the option is intimated by ſtating the rule as reſting upon the authority of a ſingle grammarian.

## SECTION III.

1. Among ſeveral elements comprehended under one deſignation, in a rule for the ſubſtitution of elements, that, which is moſt ſimilar, muſt be ſelected; eſpecially one, which is congenial according to the organs of ſpeech. Thus the homogeneous (सवर्ण) letter will be preferred, if it anſwer the conditions of the rule; in other inſtances, a congenial one (अनुरूपम); or in others again, the ſimilarity of length or meaſure muſt be regarded: and ſometimes the analogy of the meaning of terms will be followed; for inſtance, in ſubſtituting a maſculine noun for a feminine one.

2. Two ſets of terms equally numerous, one containing primary terms, the other ſubſidiary, are correlative in their order: the firſt of one ſet correſponds with the firſt of the other, the ſecond with the ſecond, and ſo forth. It ſhould be remarked that here, and in moſt other inſtances, the ſubſtitute inherits the deſignations of the original, and is ſimilar to it (स्थानिवत्); excepting ſo far as regards changes that depend on the particular letters, which the original contained.

3. When a ſhort vowel muſt be ſubſtituted for a diphthong, it ſhall be an इक् vowel, (इ for ए or ऐ; and उ for ओ or औ).

4. When a गुण or वृद्धि letter is to be ſubſtituted under theſe denominations, without ſpecial reſtriction, it ſhall be ſubſtituted for an इक् vowel contained in the term: ſometimes however, by ſpecial rule, ſuch a letter is the ſubſtitute for the firſt vowel, or for a diphthong. So, when a ſhort, a long, or a continuous vowel, is to be ſubſtituted, it is put inſtead of the vowel contained in the term.

5. A vowel (इक्) ſubſtituted, or to be ſubſtituted, for a ſemivowel (यण्), is denominated संप्रसारणं.

6. A penultimate letter is called उपधा; and the laſt vowel, with ſubſequent conſonants if any there be, is denominated टिः.

7. That by which, as a reſtrictive term, a particular operation is directed, implies, beſides itſelf, the whole term ending therein. (Ex. एदैच् i. e. The affix अच् ſhall be ſubjoined, for a certain ſignification, to ए; meaning to a term ending in ए).*

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* It is neceſſary to obſerve, in regard to the original rules of grammar as arranged in PA'N'INI'S eight lectures, that the order, in which they are placed, is eſſential to the underſtanding of them: for terms, contained in preceding rules, are often underſtood in thoſe which follow (as in the rule cited by way of example in the laſt paragraph); and a ſubſequent rule, inconſiſtent with a former one of equal ſcope, is in general an exception to it; though ſometimes the preference muſt be given to that rule, which beſt anſwers the purpoſe.

Another inſtance of the uſe of this arrangement muſt be alſo noticed. A precept, contained in the three laſt ſections of PA'N'INI'S eighth lecture, is as it were null, ſo far as regards a preceding one; and conſequently does not prevent the operation of a preceding rule, which would have been otherwiſe applicable; nor give it effect, if it were not applicable previouſly to the operation of ſuch ſubſequent precept.

In the application of rules of grammar, various difficulties occur, for which no proviſion has been made by PA'N'INI, CA'TYA'YANA, and PATANJALI, whoſe works, the *Sútras*, *Várticas*, and *Bháſhya*, conſtitute the grammar of the language. Here recourſe muſt be had to the maxims (परिभाषा) of other authorities. Theſe maxims may be therefore conſidered as a fourth portion of the grammar; and the moſt important of them will be cited as occaſion may occur.

Some difficulties ſtill remain; and the commentators meet them by various expedients: among others, by that of rendering many rules vague and indefinite in their application. As the rules and maxims are very obſcure, the gloſſes of the numerous commentators are for this reaſon likewiſe neceſſarily conſulted: they alſo ſerve for the correction of each other. The approved practice of good authors is in fact the teſt of grammar: and the rules, emendations, expoſitions, maxims, and gloſſes are employed merely to teach what eſtabliſhed uſage ſanctions.

# CHAPTER III.

## PERMUTATION OF LETTERS IN COMPOSITION.

## SECTION I.

The disjunction of letters is denominated अवसानं; and is marked by a pauſe: but the proximity of letters without an intermediate pauſe, or, in ſhort, their junction, is named संहिता or संधिः.

This proximity requires rules for the permutation of letters to obviate diſſonances within the word, and in compound terms.

Such rules muſt be carefully attended to, becauſe they are very eſſential to etymology, and are rigidly obſerved by poets and good authors, not only within the word, but alſo within the verſe or the ſentence.

Thoſe precepts, which are peculiar to etymology, will be moſtly cited, as occaſion ariſes, in the ſubſequent chapters. But ſuch, as are more general, affecting the orthography of contiguous terms, are collected in the preſent chapter; with ſome precepts of limited uſe ſuggeſted by the general rules. The moſt important are exhibited in the text; the reſt are transferred to the margin.

## SECTION II.

### PERMUTATION OF VOWELS.

1. When a ſimple vowel (अच्) is followed by a homogeneous one, a ſingle long vowel (दीर्घ) ſhall be ſubſtituted for both.

*Ex.* दैत्यारिः demon's foe (दैत्य+अरिः); दध्रीह curds here (दधि+इह); भानूदयः ſun's riſe (भानु+उदयः)*.

2. If अ (or आ) be followed by a heterogeneous vowel, a ſingle *guńa* element ſhall be ſubſtituted for both; but, if it be followed by a diphthong (एच्), the ſubſtitute ſhall be a *Vridd'hi* element. ¶ *Ex.* तवेदं

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* It is not indiſpenſably neceſſary to ſubſtitute the long vowel in the inſtances of ॠ and ॡ; nor even to make the vowels coaleſce, when ऋ follows ॠ or ऌ. However, the ſhort vowel, when this is ſo ſubſtituted for two, muſt be proſodially long; for the two coaleſcing ſemivowels य् are each equal to half a ſhort vowel, and, together with the ſingle ſubſtituted ſhort vowel, by which they are affected, are in proſodial length equivalent to one long vowel. So the two ſemivowels ल्, with one ſhort vowel, are equivalent to a long vowel.

¶ अक्षौहिणी an army of a certain complement (अक्ष+ऊहिनी) is irregular. So are स्वैरं wilfulneſs, स्वैरी and स्वैरिणी wilful (स्व+ईर). So likewiſe प्रौढः inveſtigating, प्रौढः haughty, and प्रौढिः haughtineſs (प्र+ऊढ &c.); प्रैषः a certain prayer; and प्रेष्यः a miſſionary (प्र+ईष &c. in certain acceptations); and ſome other words: alſo ऋणार्ण a debt contracted to liquidate another; दशार्णा a river formed by the confluence of ten; दशार्णः a diſtrict containing ten ſtrongholds; and a few other compounds of ऋण; and in like manner प्रार्च्छति and other compound verbs, formed of a prepoſition ending in अ with a verb beginning with a ſhort ऋ; and प्रार्षभीयति or प्रर्षभीयति, and others formed of ſuch a prepoſition, with a conjugated noun beginning with a ſhort ऋ or ऌ. For, in this inſtance, the ſubſtitution of the *Vridd'hi* element is optional; in the other inſtance of compound verbs, it was indiſpenſable. So, in compoſition with a term exhibited by the ſenſe of the compound in the cauſative caſe, ऋत ſubſtitutes the वृद्धि element for its initial together with the preceding अ. *Ex.* सुस्वार्तः (or at full length, सुस्वेनर्त्तः). See *formation of compound terms.*

When a prepoſition ending in अ (or आ) is followed by a verb beginning with ए or ओ (एङ्), a ſingle element, the ſame with the laſt, is ſubſtituted for both vowels. But the वृद्धि element is ſubſtituted for both vowels, when अ (or आ) is followed by the verb एति (इण् to move), or by एध् to grow, or by the ſubſtitute ऊठ् (Ch. 11. §. 4.).

When a term ending in अ (or आ) is followed by एव (unleſs it ſignify preciſely),

this is thine (तव+इदं); गंगोदकं Ganges water (गंगा+उदकं); तवैषा this is thine (तव+एषा); तवौदनं thy boiled rice (तव+ओदनं); तवर्द्धिः thy wealth (तव+ऋद्धिः). For ऌ must be subjoined (Ch. 1. §. 7.) after a common vowel substituted for ऋ (and ॡ after one substituted for ॠ); and a consonant may be doubled (§. iii. 5.) after ऌ preceded by a vowel.

3. If (इकू) any other simple vowel, but अ, be followed by a heterogeneous vowel, a semivowel (यण्), the most congenial to it, shall be substituted: *viz.* य् for इ (or ई); व् for उ (or ऊ); ऌ् for ऋ; and ॡ् for ॠ. *Ex.* दध्यानय, दद्ध्यानय, दध्यानय, or दद्ध्यानय (दधि+आनय) bring the curd; मध्वत्र, मद्ध्वत्र, मध्वत्र, or मद्ध्वत्र (मधु+अत्र) honey here. For a consonant, excepting ऌ and ॡ, is usually doubled after a vowel (§. iii. 5.) when a consonant follows; and the unaspirated consonant shall be substituted for the aspirated soft one, when a soft consonant follows (§. iii. 3.) The semivowel too may be doubled after (मय्) any hard, soft, or nasal, consonant except ञ्

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a single element, the same with the last of them, is substituted for both. *Ex.* क्वेवभोक्ष्यसे where wilt thou eat?

In certain compounds and derivatives, as शकंधु (from शक name of a country and अंधु a well) &c. the टि portion of one term (Ch. 2. §. iii. 6.), together with the initial of the other, is permuted to a single element, the same with the last.

This may be done in a compound, when अ is followed by the term ओतु a cat, or ओष्ठ the lip. *Ex.* बिम्बोष्ठं a red lip.

When अ (or आ) is followed by the particle ओम्, or by आङ् (आ), a single element, the same with the last, is substituted for both. *Ex.* शिवेहि (शिव, आ, इहि) O Siva! come. (§. ii. 2. आ+इ=ए.)

In imitating inarticulate sounds, if अत् be followed by इति, a single element, the same with the latter, is substituted for both; unless the first were a monosyllable. *Ex.* पटिति (पटत्+इति) *patat*; thus it sounds. But, if such an imitative sound be repeated, substitution may take place with the final of the repeated term. *Ex.* पटत्पटदिति or -टेति (Sometimes, however, -टिति).

(§. iii. Note **); and there are conſequently four modes of orthography in ſuch inſtances, as the foregoing, viz. by doubling both the conſonant and the ſemivowel; or either of them, or neither. (It is however uſual to double the conſonant; and not the ſemivowel.) But any conſonant, except ह्, is uſually doubled after र्; and ſometimes after ह् (§. iii. 5.) *Ex.* गौर्यत्र, or गौर्य्यत्र, *Gauri* here (गौरी+अत्र); नह्यस्ति, or नह्य्यस्ति, is not (नहि+अस्ति).

4. When a diphthong (एच्) is followed by a vowel, or by a diphthong (even by a homogeneous one), अय् ſhall be *ſubſtituted for* ए; अव् for ओ*; आय् for ऐ; and आव् for औ.† *Ex.* नयनं (ने+अन) eye; भवति (भो+अति) is; नायकः (ने+अक) director; पावकः (पौ+अक) fire.

5. When a diphthong (एङ्) ए or ओ, being final of a word, is followed by a ſhort अ, a ſingle letter, ſimilar to the firſt, is ſubſtituted

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* अव् is ſubſtituted for ओ, and आव् for औ, before an affix the initial of which is य्. But this is optional in certain inſtances, and reſtricted in others; and the analogy is followed in ſome examples of the other diphthongs. *Ex.* गव्यं butter, &c. गव्यूतिः a league, or double *crós'a* (contradiſtinguiſhed from गोयूतिः which bears other ſenſes). So क्षय्यं periſhable, जय्यं conquerable (contradiſtinguiſhed from क्षेयं to be leſſened, and जेयं to be conquered); क्रय्यं expoſed for ſale (contradiſtinguiſhed from क्रेयं to be ſold.)

† At the end of a word, a blank may be ſubſtituted for व् or य् following अ or आ, if the next word begin with (अश्) any letter but a hard conſonant or ſibilant. *Ex.* नयागताः or न आगताः (ने+आगताः) thoſe being arrived. तस्मायेतत् or तस्मारेतत् (तस्मै+एतत्) this to that. नाविमौ or नाइमौ (नौ+इमौ) thoſe two, theſe two.

Here is an inſtance of the maxim cited at the cloſe of Chapter II. (Note *). For, the blank having been ſubſtituted for य् or for व्, it might be *inferred*, that the vowels ſhould coaleſce: but this ſubſtitution of a blank is directed in the 3d Section of PA'N'INI's 8th Lecture; and is therefore as it were null, ſo far as reſpects the conſequent coalition of the vowels under preceding rules. The hiatus accordingly remains.

for both.* *Ex.* नेऽत्र(ने+अत्र) thoſe here. विष्णोऽत्र O Viſhnu! here (विष्णो+अत्र). † For it is uſual to inſert this diacritical mark ऽ, named half *a*, to denote the preſence of the vowel; for the ſake of avoiding the ambiguity which might ariſe; eſpecially when the vowel, which thus merges in the preceding element, was the privative or negative *a*.

6. If (इक्) a ſimple vowel, excepting अ, be the final of a word, and be followed by a heterogeneous vowel or diphthong (अच्), it may be retained inſtead of ſubſtituting the ſemivowel, and the ſhort vowel may in this inſtance be ſubſtituted for a long one. *Ex.* चक्री अत्र, or चक्रि अत्र, or चक्र्यत्र, the god, that is armed with a diſcus, is here. But, within the word, or in a compound term, no ſuch option is admitted.‡ *Ex.* गौर्यौ dual of गौरी; हर्यर्थं for the ſake of *Hari*.

7. *A continuous vowel is unalterable, though a vowel follow in compoſition*; and ſo are certain vowels denominated प्रगृह्य in certain circumſtances. *Viz.* ई, ऊ and ए being final in the dual number; ई and ऊ following म् in the inflections of the pronoun अदस् this, or terminating a word that bears the ſenſe of the locative caſe; a particle conſiſt-

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* It ſhould be remarked, that a ſingle letter, ſubſtituted for two, is conſidered as the final of one term, and the initial of the other.

† गो may be retained unaltered when the diphthong is final in the word, if the next term begin with a ſhort अ; or अवङ् (अव) may be ſubſtituted for that final, before any vowel: but this अव muſt be ſo ſubſtituted when इन्द्र, or अक्ष, follows. *Ex.* गवाक्षः a window (literally a bull's eye); गवेन्द्रः chief of bulls; गवाजिनं or गोजिनं a bull's hide; गवेशः or गवीशः chief of bulls; गवाग्रं, गोग्रं or गोऽग्रं the bull's front.

‡ The option is allowed when a ſimple vowel (अक्) is followed by a ſhort अ; and that, even in a compound term, but not within an inflected word. *Ex.* ब्रह्माऽर्षिः, ब्रह्मर्षिः, or ब्रह्मर्षिः, *Brahmá* the holy ſage; सप्तऽर्षीणां of the ſeven ſages.

ing of a ſingle vowel, except आ in certain acceptations; ओ being the final of a particle; and a few other inſtances.

8. When a pauſe, or disjunction of letters, follows a common vowel (अण्=अ, इ or उ), provided this be not denominated प्रगृह्य, the correſpondent naſal vowel may be ſubſtituted for it. *Ex.* दधिँ [or दधि॰] curd.

9. Beſides theſe, which are the moſt eſſential rules for the permutation of vowels; others, which are either ſpecial rules or exceptions, or which have been here only hinted, muſt be learnt by practice, or by reference to the grammar at large.

## SECTION III.

### PERMUTATION OF CONSONANTS.

1. When conjunct conſonants terminate a word, the laſt element of the conjunct ſhall be expunged: unleſs र् be the preceding element; for स् is the only letter, for which a blank muſt be ſubſtituted after र्, when it is final. Examples will be frequent among the declenſions.

2. If a naſal or ſemivowel (यम्), including ह्, be preceded by a conſonant (हल्), and alſo followed by the like naſal or ſemivowel (यम्), it may be expunged. *Ex.* आदित्यं or आदित्यँ ſolar.

3. When a hard or ſoft conſonant, or a ſibilant (झष्), *is* preceded by a conſonant, and followed by a homogeneous *hard or ſoft* conſonant, or ſibilant, it may be expunged (and *it uſually is ſo*). *Ex.* मरुद्भ, मरुद्ध, or मरुद्ध (मरुत् wind + तु *but*). Excluding ſemivowels and

naſals, when a conſonant (ऊलू)* terminates a word, the ſoft unaſpirated conſonant (जश्) ſhall be ſubſtituted: and ſo it ſhall, if a ſoft conſonant (ऊश्) follow. But the hard unaſpirated conſonant (चर्) ſhall be ſubſtituted for ſuch a conſonant, if a ſibilant or hard conſonant (खर्) follow: and a ſimilar ſubſtitution may be made, if a pauſe, or disjunction of letters, follow. *Ex.* वाग्यथा the ſpeech is thus (वाक्+यथा); समिदाधानं placing of ſacred fuel (समिध्+आधानं); मद्धुञ्च honey here (मधु+अत्र); भेत्तव्यं thing to be ſplit (भेद्+तव्य); वाक् [or वाग्] ſpeech.

4. For any conſonant (यर्) except ङ् [and ञ्], the correſpondent naſal may be ſubſtituted at the end of a word, if a naſal follow.† *Ex.* षण्मासः or षड्मासः a period of ſix months (षट्+मास).

5. A conſonant (यर्), excepting ङ्, is (or rather may be) doubled after ऱ् or ङ् preceded by a vowel;‡ and any ſuch conſonant (यर्), preceded by a vowel, and not followed by one, § is (or rather may be) doubled. ‖ *Ex.* अर्कः or अर्क्कः the ſun.

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* Excepting alſo म् which is ſubject to ſpecial rules.

† This ſubſtitution muſt be made, if ſuch following naſal begin an affix. *Ex.* मृन्मयं earthen (मृत्+मय).

‡ A ſibilant (शर्) is not doubled, if it be followed by a vowel. *Ex.* वर्षति rains.

§ Even if a pauſe, or disjunction of letters, follow, the rule holds good. *Ex.* त्वक् [or त्वग्] the ſkin.

The conſonant muſt not be doubled in the word पुत्र a ſon, when in compoſition with certain terms; but it may be, when in compoſition with certain others.

‖ A ſemivowel (यण्) is doubled after (मय्) a hard or ſoft conſonant, or a naſal except ञ्, according to ſome grammarians: but ſuch conſonant (मय्) is doubled after a ſemivowel, according to others. *Ex.* मध्वत्र honey here; उल्का or उल्का a maſs of light.

A hard conſonant (खय्) is doubled after a ſibilant (शर्) according to ſome authors; but a ſibilant, after a hard conſonant, according to others: and the aſpirated hard conſonant is ſubſtituted for the ſimple one before a ſibilant, according to certain authorities. *Ex.*, स्थाली or स्थाली a caldron; वत्स्सरः or वत्सरः a year; क्षीरं or ख्षीरं milk.

6. According to one authority duplication does not take place, if the conjunct already conſiſt of three or more conſonants. *Ex.* चन्द्रः the moon. According to another ancient grammarian, it always muſt be omitted. *Ex.* अपन्हुते hides. And even thoſe, who maintain the cogency of the preceding rules, do not allow ſuch duplication after a long vowel. *Ex.* पात्रं a veſſel.

7. स्, being contiguous to श्, or to a palatine conſonant (चवर्ग), is changed to श्. The ſame, being contiguous to ष्, or to a cerebral conſonant (टवर्ग), is changed to ष्. So a dental conſonant (तवर्ग), being contiguous to a palatine (चवर्ग), or preceding (not following) श्, is changed to the correſpondent palatine (त् to च्; थ् to छ् &c.); and being contiguous to a cerebral (टवर्ग), or following (not preceding) ष्, it is changed to the correſpondent cerebral (त् to ट्; द् to ड् &c.). But neither स्, nor न् &c. (तवर्ग), become cerebral after ट् &c. (टवर्ग) when theſe terminate a word.* *Ex.* कश्शूरः who is the hero? कष्षष्ठः who is ſixth? तच्चित्रं that painting (तत् +चित्रं); प्रश्नः a queſtion; तट्टीका its commentary (तत्+टीका); सन्षष्ठः being ſixth; षट्संतः being ſix.

8. When ल् follows a dental conſonant (तवर्ग), a naſal ल् ſhall be ſubſtituted for ſuch dental letter. *Ex.* विद्वाँल्लिखति the wiſe man is writing.†

9. ङ्, following a hard or ſoft conſonant (झय्), may be changed into a congenial letter; (that is, into the ſoft aſpirated conſonant, for this is

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* Except however न् in the ſyllable नाम्, and in the words नवति and नगरी. *Ex.* षण्णवति ninety-ſix.

† उत्थ्या (उद्+स्था) to riſe, and उत्तंभ (उद्+स्तंभ) to erect, and ſome others, are anomalous compounds, wherein स् is changed to a letter homogeneous to the preceding द्; and this is transformed into त् regularly; and the medial न् is expunged.

moſt congenial to it.) *Ex.* तद्घृतिः or तद्धृतिः that butter (तत् + धृतिः).

10. श्, following ſuch a conſonant (झय्), may be changed into छ्, if it be followed by a vowel or ſemivowel (अट्) including ह्, or rather including a naſal alſo (अम्). *Ex.* तच्छास्त्रं, or तच्शास्त्रं, that holy ordinance; तच्छ्लोकः or तच्श्लोकः the verſe. (See 7.)

## SECTION IV.

1. अनुस्वार ſhall be ſubſtituted for म्, when this is the final of a word, and a conſonant follows *. *Ex.* तंहसति he laughs at him (तम् + हसति).

2. The ſame ſhall be ſubſtituted for न्, or for म्, not being final of a word, when followed by a hard or ſoft conſonant, or ſibilant, or ह् (ऋल्). *Ex.* धनूंषि bows.

3. When (यय्) any conſonant, except ह् and ſibilants, follows अनुस्वार (within a word), this is changed to the letter that is homogeneous to ſuch ſubſequent conſonant; or may be ſo changed, if it be the final of a word †. *Ex.* अङ्कितः marked; तंकरोषि or तङ्करोषि thou doſt.

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* अनुस्वार is often inſerted before conſonants, within a word, inſtead of the regular naſals, for the ſake of neatneſs in writing, even when not authorized by rules of orthography.

† *Anuſwára*, before the ſemivowels य्, व् and ल्, may aſſume the naſal form of theſe elements. *Ex.* संवत्सरः a year.

The word सम्राट्, an emperor, retains म् unaltered. And म् may be retained before ह् followed by म्; and it may be transformed into न् before the ſame followed by this naſal, and into य्, व्, and ल् reſpectively before ह् followed by theſe ſemivowels. *Ex.* किम्ह्वलयति what does he move? किन्ह्नुते what does he hide? कियह्यः

4. If a word, ending in ङ्, ण् or न् (ङ्म्) preceded by a ſhort vowel, be followed by one beginning with a vowel, a ſimilar naſal conſonant muſt be prefixed to ſuch initial vowel. *Ex.* कुर्वन्नास्ते he ſits doing *.

5. स् is in general ſubſtituted for विसर्जनीय, when a hard conſonant or a ſibilant (खर्) follows: that is, it may be ſo if a ſibilant (शर्) follow; or a blank may be ſubſtituted, if the ſibilant be followed by a hard conſonant: but the जिह्वामूलीय and उपध्मानीय elements may

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what paſt yeſterday? किंवृत्तलयति what does he move? किंलूलादयति what does he make to reſound like a drum?

* To ङ् or ण् being the final of a word, कँ, and टँ, reſpectively, may be ſubjoined by way of augment, when a ſibilant follows. *Ex.* प्राङ्षष्ठः, प्राङ्ख्षष्ठः (§. iii. Note ‖), or प्राङ्क्षष्ठः, ſixth anterior. So ध् may be prefixed to स्, after a final ङ्, or a final न्; but त् is ſubjoined to a final न् before श्. *Ex.* षट्संतः or षट्त्संतः being ſix; सन्सः or सन्त्सः he being; सञ्छंभुः, सच्छंभुः, सञ्शंभुः or सञ्चूशंभुः being *Sambhu* [for न् muſt be ſubſtituted for ध् before the ſibilant (§. iii. 3.); and च् for न्, and ञ् for न्, before the palatine (§. iii. 7.); and छ् may be ſubſtituted for श् before a vowel, after a hard or ſoft conſonant (§. iii. 10.): and the conſonant may be expunged (§. iii. 3.) in right of the homogeneous letter, which follows.] Again, न् is ſubjoined by way of augment to a ſhort vowel, when छ् follows in junction of letters (संहिता). *Ex.* नवच्छत्रं thy paraſol (§. iii. 7.). The ſame is affixed to a long vowel (दीर्घ) when छ् follows; or it may be affixed, if that vowel were final; but, it muſt be ſo, after the prepoſition आ, and negative मा. *Ex.* म्लेच्छः a barbarian; कुटीच्छाया or कुटीछाया ſhade *of a houſe*; आच्छादयति he clothes. (But श् is ſubſtituted for छ् *together with the* preceding augment न् before certain affixes; and ष् for छ् *at the end of a word, and before* certain conſonants. Theſe ſubſtitutes again are liable to *permutation. The rules reſpecting* ſuch permutations, like other rules, which regard *inflection, will be noticed in their* places in ſubſequent chapters.)

be ſubſtituted for विसर्ग before the guttural and labial hard conſonants*; and विसर्ग muſt be retained before a hard conſonant followed

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* This is ſubject to numerous exceptions; in ſome of which ष् is ſubſtituted inſtead of theſe elements, or inſtead of स्, before the guttural and labial letters.

1. In कस्वः "who? and who"? and in certain other words, स् is retained, inſtead of ſubſtituting ऽ; in certain others, ष् is ſubſtituted for विसर्ग following (इण्) any ſemivowel, or vowel except अ.

2. In general स् is ſubſtituted for विसर्ग before the guttural and labial conſonants, when theſe are not initial (*Ex.* पयस्पाशं bad milk). Except particles (*Ex.* प्रातःकल्पं early in the morning). Before the affix काम्यच्, it is ſubſtituted for the ſame deduced from रु, not from a natural र् (*Ex.* गीः [र्] काम्यति deſires elocution). But ष् (inſtead of स्) is ſubſtituted in ſuch circumſtances, after (इण्) any ſemivowel or vowel except अ (or आ). *Ex.* सर्पिष्कल्पं a little butter.

3. स् is ſubſtituted for the ſame in the prepoſition (Ch. 2. §. i. 2.) पुरस्, and in the word नमस् when ſo denominated (गति), before the guttural and labial conſonants (*Ex.* नमस्करोति ſalutes). But ष् is the ſubſtitute in a term, the penultimate of which is इ or उ (*Ex.* दुष्कृतं ill done), except affixes; and excepting मुहुर्.

4. स् is optionally ſubſtituted for the ſame in the word निरस् (*Ex.* निरस्कर्ता or निरःकर्ता one who acts diſreſpectfully); and ष् may be ſo ſubſtituted in the numerals द्वि, त्रि, and चतुर् employed in the acceptation of the affix कृत्वस् (*Ex.* द्विष्करोति or द्विःकरोति does twice); and ſo it may in the terminations इस् and उस्, provided the following word, beginning with the guttural or labial letter, be connected in ſenſe with that which is terminated by ſuch ſyllable. But this ſubſtitution muſt take place within a compound term, unleſs it contain another word before that which is ſo terminated: and the ſubſtitution of स् after अ (unleſs in an undeclinable word) muſt take place, before the terms कृ, कमि, कंस, कुंभ, पात्र, कुश, or कर्ण, within a compound term; unleſs this alſo contain another preceding term.

5. The ſame takes place in a compound term, formed of अधस्, or शिरस्, with पद, provided no other term precede. *Ex.* शिरस्पदं, a foot on the head; परमशिरःपदं a ſupreme foot on the head.

by a ſibilant. *Ex.* कस्तनोति who ſpreads? कःशूरः or कश्शूरः who is the hero? (For स् is changed to श् on account of the ſubſequent palatine.) हरिस्फुरति, हरिःस्फुरति, or हरिस्स्फुरति *Hari* appears; कःकरोति or कःकरोति who does? कःत्सरुः which is the handle (of the ſword)?

6. For स् when it terminates a word, रु (that is, र्; for उ is here mute;) ſhall be ſubſtituted. *Ex.* अग्निरत्र fire here. And विसर्ग ſhall be ſubſtituted for र् at the end of a word, if a ſibilant or hard conſonant (खर्) follow, or if a pauſe, or disjunction of letters, enſue. *Ex.* अग्निः fire; प्रातः early. Again, स् is ſubſtituted for विसर्ग, in the circumſtances mentioned in the preceding paragraph (*Ex.* अग्निस्तु but fire); and र् (*being the natural termination of a word*) ſhall be retained, when a vowel, ſemivowel, naſal, or hard conſonant, follows. *Ex.* प्रातरत्र early here. But उ ſhall be ſubſtituted for रु (not for a natural र्) after a ſhort अ, if a ſhort अ, or if a ſoft conſonant, a naſal, or a ſemivowel, including ह (हश्), follow (provided neither be प्लुत). *Ex.* कोऽर्थः what is the meaning? कोगतः who is gone? And य् ſhall in like manner be ſubſtituted for रु after अ (or आ), if (अश्) a vowel (excluding for the moſt part a ſhort अ), or a ſemivowel including ह (but excluding र्), or a naſal, or a ſoft conſonant, follow; and this may be expunged before vowels, and muſt be ſo before conſonants. *Ex.* देवाइह or देवायिह Gods here; देवायंति Gods travel*. In

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* रु, ſubſtituted for the finals of भोस्, भगोस् and अघोस् (irregular vocatives of भवत् thou, भगवत् God, and अघवत् ſinful), is convertible into य् before the ſame letters. This ſemivowel may be conſidered as a ſhort one, when *it is the* final of a word, and is followed by the letters abovementioned (अश्); *and a ſhort* ſemivowel (य् or व्) is expunged after ओ; as it is after अ, *before the particle* उञ् (उ). But the ſemivowel य्, whether long or ſhort, *is expunged in thoſe three vocatives, before* conſonants, *in like manner as after* अ (or आ).

like manner ॢ is expunged, if ॢ follow; moreover the preceding (अण्) vowel (*if* ſhort) becomes long, whenever a blank is ſubſtituted for ॢ. *Ex.* पुनरमने delights again *. शुक्तीरूप्यमनाभाति the mother of pearl ſhines like ſilver itſelf.

7. ः ſhall be ſubſtituted for a final न् † (except the word प्रशान्) before (हव्) a palatine, cerebral, or dental, hard conſonant, followed by (अम्) a vowel, a ſemivowel (including ह्), or a naſal: and the ſame may be ſubſtituted for न् final of नॄन् (2d. pl. of नृ) when प् follows. *Ex.* नॄन्—, नॄ ऽ —, नॄं ऽ —, नॄंः—, or नॄःपाहि cheriſh the men; भवांश्चिनोति or भवांश्चिनोति you pick. For here, and in ſimilar inſtances, (excepting the ſubſtitution of the ſame for a final स् and for the finals of अहन् and सजुष्. See declenſions.) the preceding letter may become naſal (and in ſome it muſt), or elſe अनुस्वार is inſerted, before ः ‡.

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* But ॢ, deduced from ऋ, is not expunged after अ before ॢ; for उ ſhall be ſubſtituted by the preceding rule. *Ex.* मनोरमः pleaſing to the mind.

† ह्न् is ſubſtituted for the final of अहन् day, before the terms रूप, रात्रि, and रथंतर; and may be ſubſtituted for the final of that, and of certain other terms, before पति, and certain other correſpondent terms. *Ex.* अहोरात्रः a day and night; अह्नपतिः, or अह ऽ पतिः, lord of the day.

‡ ः is ſubſtituted for the final of सम् before the augment सुट्; and ſo it is for the final of पुम् (deduced from पुंस्) before a hard conſonant (खय्) followed by (अम्) a vowel, ſemivowel, or naſal, (except ख्यास् ſubſtituted for the verb चक्षिङ्). In like manner ः is ſubſtituted for the final of कान् before this term repeated. In theſe three terms, स् is excluſively ſubſtituted for विसर्ग; and conſequently neither can विसर्ग be retained, nor can ष्, or the जिह्वामूलीय and उपध्मानीय elements, be ſubſtituted. But the preceding vowel may be naſal; elſe अनुस्वार muſt be inſerted before ः (which is converted into स्). *Ex.* पुँस्कोकिलः or पुंस्कोकिलः a male cuckoo.

8. The final स्, in the firſt caſe and ſingular number of the pronouns तद् and एतद्, is expunged before a conſonant, (and ſometimes, for the ſake of rhythm, before a vowel,) unleſs the privative अ have been prefixed in compoſition, or unleſs क have been ſubjoined. *Ex.* सचरति he moves; एषहसति this man laughs; सैष he, this perſon; असःशिवः not he, *Siva*; एषरुद्रः this *Rudra*. (Ch. 9. §. i. 10).

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Other inſtances of the ſubſtitution of ह्, like many other rules which have been either omitted, or only hinted in this chapter, will be found in the ſubſequent chapters, or may be ſought in the original grammar at large.

To ſhow the intricacy of the many rules of orthography, the received name of the language may be adduced; for the word *Sanſcrĭta* may be written many different ways; and *Sanſcarta*, another derivative of the ſame root, is correctly written no leſs than a hundred and eight different ways; by optionally making the laſt vowel naſal (if a pauſe follow); by optionally doubling, or tripling, the *t*, and optionally doubling the *c*, and either making the firſt vowel naſal, or inſerting *anuſwára*, before *ru* ſubſtituted for *m* before the interpolated *s* (for क is ſubſtituted for म् of सम्, when सुट् is prefixed, as it here is, to the verb कृ); by ſubſtituting *s* for *viſarga* deduced from *ru*, and expunging it on the authority of ſome grammarians, or retaining it, or even doubling it, before the interpolated *s*; and by optionally doubling *anuſwára* (for this, like *viſarga* and *ard'haviſarga*, is comprehended among vowels, and alſo among ſibilant conſonants). But, by applying rules of orthography ſomewhat differently, the various modes of writing this word have been computed at twenty-four; with the firſt vowel naſal, or *anuſwára* inſerted; with the ſubſequent *s* ſingle, double or triple; with *c* ſingle or double; with *t* ſingle or double: [for, according to an obſolete grammar of the language, without either the naſal or *anuſwára*, but doubling the interpolated *s*, together with *c*, and *t*, or any one, or any two, or none of them.] *Ex. Sanſſiccartta* (or *Sannſſiccarttta*), &c. But, in practice, the ſimpleſt modes of orthography are, with much propriety, generally preferred.

# CHAPTER IV.

## ON DECLENSION.

### SECTION I.

#### TABLE OF AFFIXES FOR THE INFLECTION OF NOUNS, IN SEVEN CASES, AND THREE NUMBERS.

| | | एकवचनं Singular. | द्विवचनं Dual. | बहुवचनं Plural. |
|---|---|---|---|---|
| प्रथमा | Firſt | सु | औ | जस् |
| द्वितीया | Second | अम् | औट् | शस् |
| तृतीया | Third | टा * | भ्याम् | भिस् |
| चतुर्थी | Fourth | ङे | भ्याम् | भ्यस् |
| पंचमी | Fifth | ङसि | भ्याम् | भ्यस् |
| षष्ठी | Sixth | ङस् | ओस् | आम् |
| सप्तमी | Seventh | ङि | अस् | सुप् |

N. B. ञ्, श्, ट्, ङ्, and प्, are here mute; and ſo is उ in सु, but not in सुप्.

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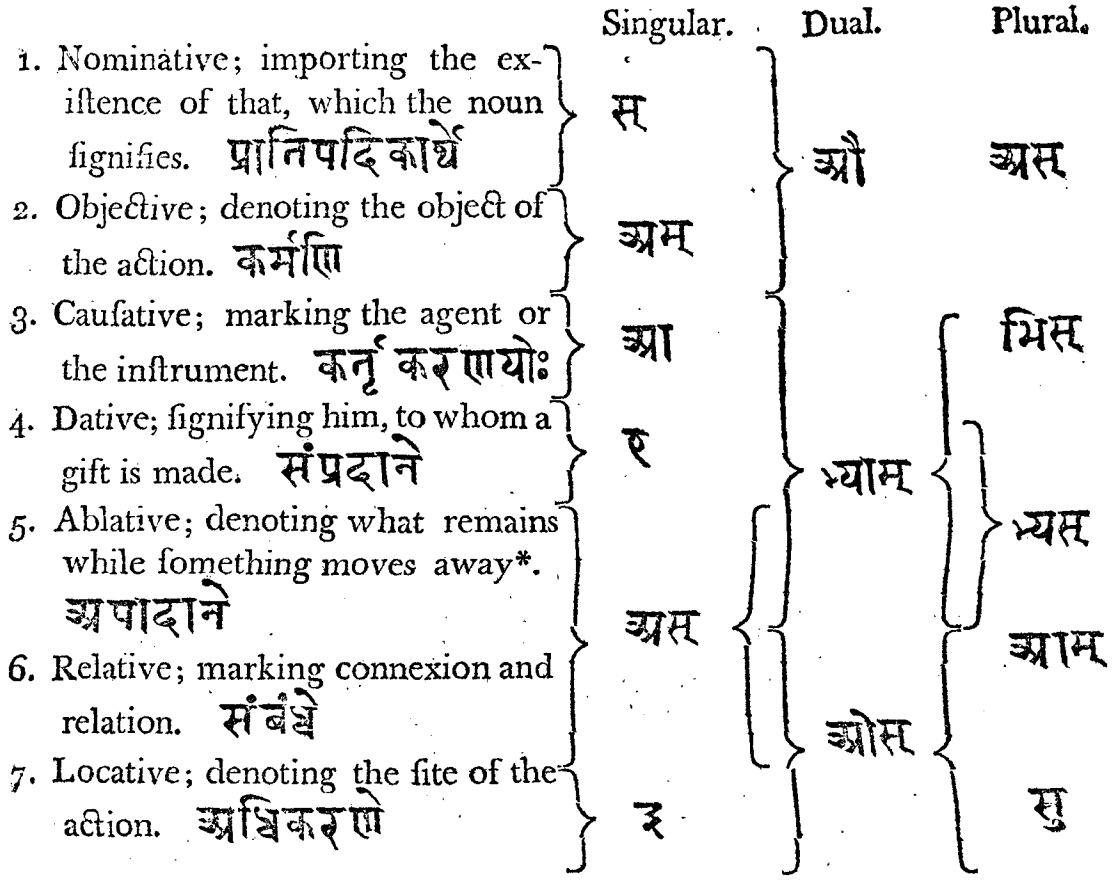
* This is likewiſe named आङ्. The whole twenty-one affixes are denominated सुप्; the five firſt, from सु to औट्, सुट्; and the ſecond and fifth, औङ्; the laſt fifteen, from टा (or आङ्) to सुप्, are called आप्.

These denominations are formed, like the *Pratyahâras* deduced from *Siva's Sútras* (Ch. I. §. iv.), by one rule, that a preceding term, with a ſubſequent mute element (इत्), is a denomination of itſelf, as well as of the intermediate terms.

# SECTION II.

## TERMINATIONS OF THE CASES, AS DEDUCED FROM THE AFFIXES.




N. B. The vocative (संबोधन or आमन्त्रित) is the ſame with the nominative; except the vocative ſingular (संबुद्धि) which varies in many inſtances.

# SECTION III.

## PERMUTATIONS OF THE AFFIXES.

1. स्, deduced from सु (1ſt. ſing.), is convertible, as in other inſtances, into र्, &c. (Ch. 3. §. iv. 6.) at the end of the word. It is ſub-

* This is not exactly conformable with the grammarian's definition. See the explanation of theſe terms under the head of Syntax.

joined in the ſingular of the nominative caſe to moſt nouns ending in vowels.

2. सु, reduced to a ſingle element (and that a conſonant), is expunged after a term ending in a conſonant, or in a vowel deduced from the feminine affixes ङी or आप् (Ch. 14.), provided ſuch vowel be long (ſee Ch. 6. §. i. 5.). The ſame is expunged in the vocative ſingular after a crude noun ending in ए or ओ (एङ्) or in a ſhort vowel.

3. A blank (लुक्) is ſubſtituted for सु and अम् (1ſt. 2d. ſing.) following an inflective root in the neuter gender; but अम् after ſuch a root ending in a ſhort अ; and अद्ङ् (अद्) after certain pronouns (viz. thoſe terminated by डतर &c. Ch. 5. §. iv.)

4. औ, deduced from औ and औट् (1ſt. 2d. du.), is ſubjoined in the dual of the nominative, vocative and objective caſes, to moſt nouns; but शी (ई) is ſubſtituted for thoſe affixes (औङ्) following a noun ending in आ deduced from आप् (Ch. 14.), or any neuter inflective root.

5. अस्, deduced from जस् and शस् (1ſt. 2d. pl.), is ſubjoined in the plural of the nominative, vocative and objective caſes, to moſt nouns:* but शि (इ) is ſubſtituted for thoſe affixes following a neuter inflective root: and शी is ſubſtituted for जस् following any other inflective root of a pronoun ending in अ.

6. आ, deduced from टा or आङ् (3d. ſing.), is ſubjoined in the ſingular of the cauſative caſe to moſt nouns; but इन is ſubſtituted for this

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* The final स् is, as uſual, convertible into रु &c. but, in the maſculine gender, न् is ſubſtituted for the final of शस् following a long vowel, that has been ſingly ſubſtituted for the coaleſcing vowels of the root and affix (ſee §. iv.).

affix after an inflective root ending in अ; and ना, after a term denominated वि (§. v. 3.), unleſs in the feminine gender.

7. So ए, deduced from ङे (4th. ſing.), is ſubjoined in the ſingular of the dative caſe to moſt nouns, but य् is ſubſtituted for that affix, following an inflective root ending in अ, unleſs this be a pronoun; for स्मै is the ſubſtitute in ſuch an inſtance.

8. अस्, deduced from ङसि and ङस् (5th. 6th. ſing.), is ſubjoined in the ſingular of the ablative and relative caſes, to moſt nouns:† but आत् is ſubſtituted for ङसि, and स्य for ङस्, following an inflective root ending in अ. However स्मात् is the ſubſtitute for ङसि, if ſuch inflective root be a pronoun.

9. इ, deduced from ङि (7th. ſing.), is ſubjoined in the ſingular of the locative caſe to moſt nouns: but स्मिन् is ſubſtituted for that affix following the inflective root of a pronoun in अ; and आम् is the ſubſtitute after नी, and after an inflective root ending in आ deduced from आप् (Ch. 14.), or whoſe termination is denominated नदी (§. v. 3.). आम् is alſo the ſubſtitute after इ or उ denominated नदी; but औत् (औ) is the ſubſtitute after the ſame letters not ſo denominated, and after any term denominated वि (§. v. 3.); but here अ ſhall be ſubſtituted for the final of the crude noun.

10. आ (आट्) is prefixed to an affix diſtinguiſhed by a mute ङ (4th. 5th. 6th. 7th. ſing.) when ſubjoined to an inflective root, the termination of which is denominated नदी (§. v. 3.); and या (याट्) is prefixed to ſuch an affix ſubjoined to an inflective root terminated by आ

† उ is ſubſtituted for अ in theſe affixes following the conjunct रभ् or लभ्
(ſee Ch. 6. and 7.)

deduced from आप (Ch. 14.); but स्या (स्याट्) is the prefix of ſuch an affix ſubjoined to a pronoun ſo terminated (or may be ſo after the words द्वितीया and तृतीया), and the final vowel becomes ſhort before this prefix.

11. भ्याम् (3d. 4th. 5th. du.) is ſubjoined in the dual of the cauſative, dative, and ablative caſes, to all nouns, without any permutation, but what takes place in the inflective root itſelf. So ओस् (6th. and 7th. du.) is ſubjoined in the dual of the relative and locative caſes, without any variation but that of the inflective root itſelf. However the final स is, as uſual, convertible into ह, &c.

12. भिस् (3d. pl.) is ſubjoined in the plural of the cauſative caſe, to moſt nouns: but ऐस् is ſubſtituted for that affix following an inflective root ending in a ſhort अ; except इदम् and अदस्, unleſs theſe have taken क (ſee Ch. 9.).

13. भ्यस् (4th. 5th. pl.) is ſubjoined in the plural of the dative and ablative caſes, to moſt nouns, and is never permuted, except after the perſonal pronouns. The permutations of theſe and other affixes in the inflections of thoſe pronouns will be hereafter ſtated (Ch. 9.).

14. आम् (6th. pl.) is ſubjoined in the plural of the relative caſe to moſt nouns ending in conſonants and in long vowels: but न् (नुट्) is prefixed to that affix following an inflective root ending in a ſhort vowel, or in a termination denominated नदी (§. v.), or in आ deduced from आप् (Ch. 14.), or following चतुर् or the numerals denominated षट् (Ch. 9.). However स् (सुट्) is the prefix of this affix following the inflective root of a pronoun ending in अ (or आ). Theſe prefixes are convertible in many inſtances into the cerebral elements; for ण् is ſubſtituted for न् (unleſs it be final) following र् or ष् within the ſame word: even though (अट्) vowels, *and* ſemivowels (includ-

ing ह् but excluding ल्), *and* (कु, पु,) guttural *and* labial conſonants, *and* अनुस्वार, intervene. ण् is in like manner ſubſtituted for न् *immediately* following झ. So ष् is ſubſtituted for स्, contained in an affix or a ſubſtitute, and following (इण्) any vowel except अ (and आ), or a ſemivowel including ह्, or (कु) a guttural element, even though the augment नुम् (न्), *or* विसर्ग, *or* a ſibilant (शर्), intervene.

15. सु, deduced from सुप् (7th. pl.), is ſubjoined in the plural of the locative caſe to all nouns. The initial of this affix is convertible into ष् in many inſtances, by the rule above cited.

## SECTION IV.

### PERMUTATIONS OF THE INITIALS OF AFFIXES TOGETHER WITH THE FINAL OF THE ROOT.

N. B. The following rules are extracted from the 1ſt ſection of PA'NINI's 6th lecture.

1. If a ſhort अ, not being the final of a word (पद), be followed by a *guńa* element, a ſingle letter, ſimilar to the laſt, ſhall be ſubſtituted for both.

2. But when a vowel (अक्), excepting diphthongs, is *followed by* affixes of the firſt and ſecond caſes beginning with (अच्) *any* vowel or diphthong, a ſingle long vowel, homogeneous *with the firſt, ſhall* be ſubſtituted for both: and न् is *ſubſtituted in the maſculine* gender for the final of शस् (2d. pl.) *after a long vowel ſo ſubſtituted* for ſuch two elements.

3. However, a long vowel is not ſo ſubſtituted (in 1ſt and 2d caſes) for two elements, when अ (or आ) is followed by (इच्) any diphthong or vowel except अ (or आ); nor when a long vowel is followed by जस् (1ſt pl.).

4. When a vowel (अक्), excepting diphthongs, is followed by the vowel of अम् (2d ſing. 1ſt 2d ſing. neut.) a ſingle element ſimilar to the firſt is ſubſtituted for both.*

5. When a *guña* diphthong (एङ्) is followed by the ſhort vowel उ of ङसि and ङस् (5th 6th ſing.), a ſingle element ſimilar to the firſt, is ſubſtituted for both. When the ſame affixes follow a term ending in a ſhort ऋ, उ ſhall be ſubſtituted for both elements.†

# SECTION V.

## DENOMINATIONS OF INFLECTIVE ROOTS.

1. The five firſt affixes (सुट्) are denominated सर्वनामस्थान except in the neuter gender; but शि is ſo in the neuter gender. Before theſe, the inflective root retains its appellation of अंग. Before other affixes beginning with vowels or with य्, it is denominated भ. Before the reſt of the affixes, which are ſubjoined to nouns, in declining them, or in forming derivative nouns, the inflective root is called पद्. Hence,

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* In like manner, when a vowel, ſubſtituted (संप्रसारण) for a ſemivowel, is followed by a vowel; a ſingle element, the ſame with the firſt of them, is ſubſtituted for both. But a preceding ſemivowel is not permuted (संप्रसारण) before a vowel ſubſtituted for a ſemivowel (Ch. 10. §. ii. 11.).

† When ओ, is followed by अम् or शस् (2d ſing. and pl.), आ is ſingly ſubſtituted for both vowels.

and becauſe सु (1ſt ſing.) is expunged after a final conſonant, many rules relative to the finals of inflected words are applicable to the finals of crude nouns (§. 7.).

2. Moſt nouns are derived from verbs by means of affixes: but in ſome derivatives, through affixes containing the ſyllable वि, in which इ is mute, ſuch affix, thus reduced to a ſingle letter, is expunged, and the derivative remains a verbal root. Many rules relative to verbs are conſequently applicable to ſuch derivative nouns: and moſt of the crude nouns, which end in conſonants, are of this ſort (Ch. 10.—12.). The terminations, deduced from affixes, are for the moſt part न्, त् and स् among conſonants, and अ, आ, इ, ई, उ, ऊ, and ऋ among vowels.

3. From nouns of other genders, feminine nouns are derived with the terminations आ, ई and ऊ, deduced for आप्, ङीष्, and ऊङ् (Ch. 14.). A noun ending in ई or ऊ, invariably feminine, is called नदी; unleſs its final be convertible into इय् and उव् (Ch.7.§.ii.4.) except स्त्री. However ſuch a noun (ſtill excepting स्त्री) may be ſo denominated before आम् (7th ſing.), and before affixes diſtinguiſhed by a mute ङ्; and a noun in इ and उ, that is invariably feminine, may be ſo denominated before the laſt mentioned affixes. Other nouns in इ and उ are called वि, excepting सखि and पति, unleſs in compoſition (Ch. 6.).

# SECTION VI.

## PERMUTATIONS OF INFLECTIVE ROOTS.

N. B. The following rules are extracted from PA'NINI's 6th and 7th lectures; but thoſe, which are leaſt general, are here transferred from the text to the notes. *

* Several rules, which occur in the three firſt ſections of the 6th lecture, are here omitted; and ſo are thoſe, which relate to the perſonal and other pronouns ending in conſonants (Ch. 9.). They will be noticed in the ſubſequent chapters of this grammar; where alſo the rules, contained in this chapter, will be exemplified (ſee Ch. 5. — 12.).

1. The long vowel is ſubſtituted for the final one of an inflective root, when नाम् (6th pl.) follows;* and for the penultimate of ſuch a root ending in न्, before नाम् (6th pl.), and before सर्वनामस्थान (1ſt ſing.—2d du.), except the voc. ſing.; and (before the laſt mentioned affixes, with the ſame exception) for the penultimate vowel of महत् and of nouns (not verbs) ending in a conjunct the laſt element of which is स्; and for the penultimate of अप् and of nouns terminated by तृ deduced from तृन् and तृच्, and of certain other nouns in ऋ (स्वसृ &c. ſee Ch. 6. §. iii and iv.); and, before शि (1ſt 2d pl. neut.), for the penultimate of nouns ending in इन् and certain other terms in न् (हन् &c. ſee Ch. 10. §. ii. 10.); and before सु (1ſt ſing.) for the ſame, and for the penultimate of a term ending in अनु (where उ is mute), and of a noun (not a verb) ending in अस्.

2. A blank is ſubſtituted for the penultimate न् of a term ending in a conſonant (unleſs it contained a mute ञ्) before affixes diſtinguiſhed by a mute क् or ङ्.†

3. Before affixes, beginning with vowels, रयङ् (रय्) and उवङ् (उव्) are ſubſtituted reſpectively for the finals of verbs ending in इ and उ (or ई and ऊ), and of the words स्त्री and भू.‡

4. But, before ſuch affixes, the ſemivowel is ſubſtituted for the final र् (or र्) of a verb conſiſting of two or more ſyllables, unleſs it be preceded by a conjunct within the verb; and for the final उ (or ऊ) of ſuch a verb before affixes of declenſion (सुप्) beginning with vowels:

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* Except निस् and चनस्; and optionally नृ.

† Excepting the verb अंच् to worſhip.

‡ It is optional, however, when स्त्री is followed by अम् and शस् (2d ſing. and pl.).

and for the final of वर्षाभू and certain others (see Ch. 7. §. i. 9.) before such affixes. *

5. A blank (लोप) is substituted for अ in a भ root ending in अन्; or may be so, when झि (7th sing.), or शी (1st 2d du.), follows. †

6. A blank is substituted for the final of a verb ending in आ and denominated भ. ‡ Before the affixes denominated सर्वनामस्थान, न् (नुम्) is inserted after the last vowel of an inflective root (excepting verbs) distinguished by a mute vowel (उक्) उ, ऋ or ऌ. ‖

7. Before the same affixes, न् is inserted after the last vowel of a neu-

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* But the semivowel is not substituted for the final of भू in other instances; nor for that of सुधी.

तृ is substituted for the final of अर्वन् (unless joined to the negative नञ्) before any affix except सु (1st sing.); and the same may be substituted for the final of मघवन् (Ch. 10. §. ii.).

पद् is substituted for पाद् when this term, deduced from पाद, terminates an inflective root, which is denominated भ.

The vowel is substituted for the semivowel of the termination वसु; and उठ (उ), for the semivowel of वाह् (Ch. 11.); and the vowel, for the semivowel (व्) of श्वन्, युवन् and मघवन्, when the inflective roots are denominated भ (see Ch. 10. §. ii. 11.).

† But not so, when अन् is preceded by a conjunct, the last element of which is व् or म्. A blank (लोप) is substituted for अ in अच् (deduced from अञ्च्), when denominated भ; but इ is substituted for the same, if that term be preceded by उद्.

‡ A blank is substituted for the last vowel (and subsequent consonant, if any there be) in a भ root, when an affix containing a mute इ् follows; and for इ or अ final of a भ root, if ई (or a *tadd'hita* affix) follow; except शी substituted for औङ् (1st 2d du.).

‖ And also after the vowel of ऋध् deduced from ऋच्; and of युज्, unless in composition.

ter inflective root ending in a vowel, or in any conſonant but a naſal or ſemivowel: and before any affix (विभक्ति) beginning with a vowel, the ſame is inſerted after the laſt vowel of a neuter inflective root ending in an ऋ vowel.*

8. The long vowel is ſubſtituted for the final of an inflective root ending in अ, when followed by an affix of declenſion (सुप्), the initial of which is ऊ, भ्, or a naſal, or a ſemivowel (यञ्).

9. But ए is ſubſtituted for the ſame, when followed in the plural number by ſuch an affix, the initial of which is (झल्) any conſonant but a naſal or ſemivowel, or when followed by ओस् (6th 7th du.).

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* But, according to GA'LAVA (an ancient grammarian), a neuter noun, bearing the ſame import for which it may be uſed in the maſculine, may be inflected like a maſculine one, in the 3d and following caſes (ſee Ch. 6. §. vii.).

अनङ् may be ſubſtituted for the final of अस्थि, and of certain other neuters in इ, before the affixes (विभक्ति) of the 3d and following caſes, beginning with vowels.

न् is not inſerted in the termination शतृ following an inflective root denominated अभ्यस्त; but it may be, ſo in the neuter gender of ſuch an inflective root ſo terminated: and ſo it may, when शी (1ſt 2d neut.), or a termination denominated नदी, follows शतृ ſubjoined to a term ending in अ (or आ); and muſt, when the ſame follows a term ending in the affix शप् or श्यन् (Ch. 12. §. v. 4).

न् is inſerted after the laſt vowel of अनडुह्, when सु (1ſt ſing.) follows. But औ is ſubſtituted for the final of दिव्, and आ for the final of ऋभुक्षिन्, पथिन्, and मथिन्, before the ſame affix. अ is ſubſtituted for इ (in the two laſt terms), and न्थ for थ, before affixes denominated सर्वनामस्थान; but a blank (लोप) for the laſt vowel and ſubſequent conſonant of theſe terms, when denominated भ.

असङ् (अस्) is ſubſtituted for the final of पुंस्, before the सर्वनामस्थान affixes: and theſe affixes following गो (or any noun in ओ) are ſimilar to thoſe which contain a mute ण्, [in right of them, the वृद्धि element is therefore ſubſtituted for the final of the inflective root]; and ſo they are (excepting the voc. ſing.) when ſubjoined to सखि; but अनङ् (अन्) is ſubſtituted for the final of this term, and of an inflective root in

10. The ſame is ſubſtituted for आ, deduced from the feminine affix आप्, when followed by आङ् (3d ſing.), or by ओस् (6th 7th du.), or in the vocative ſingular.

11. The ſhort vowel is ſubſtituted in the vocative ſingular for the final of inflective roots of terms ſynonymous with अंबा * and of ſuch as are terminated by नदी (§. v. 3.).

12. The *Guńa* element is ſubſtituted in the vocative ſingular for the final of an inflective root ending in a ſhort vowel; and for the ſame followed by आस् (1ſt pl.); and for the final of ſuch a root ending in ऋ, when followed by ङि (7th ſing.) or by सर्वनामस्थान; and for the final of a वि root (§. v. 3.), when followed by an affix diſtinguiſhed by a mute ङ्.

# SECTION VII.

## PERMUTATIONS OF THE FINALS, &c.

N. B. The following rules are extracted from the three laſt ſections of PA'NINI's 8th lecture.

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ऋ, and of certain nouns in स् (उशनस् &c), before सु (1ſt ſing.), ſtill excepting the voc. ſing.

त्रोएु is inflected like nouns terminated by तृच्, with the सर्वनामस्थान affixes (excepting the voc. ſing.), and alſo in the feminine gender. It may be inflected like a noun ſo terminated before the affixes of the 3d &c. caſes, which begin with vowels.

आ (आम्) is inſerted after the laſt vowel of चतुर् and of अनडुह्, before सर्वनामस्थान affixes; but अ (अम्) in the voc. ſing.

आ is ſubſtituted for the final of रै, when an affix (विभक्ति) beginning with a conſonant follows.

* The ſhort vowel may be ſubſtituted before ङि (7th ſing.), and in the vocative ſingular, for the final of a noun, terminated by the affix नङ्. *Ex.* देवता a deity; 7th ſing. देवते or देवतायां; voc. ſing. देवत or देवते O deity!

1. A blank (लोप) is ſubſtituted for न् final of a crude noun, that is denominated पद ; except the voc. ſing. unleſs in the neuter gender.

2. A blank (लोप) is ſubſtituted for स्, or कु, being the firſt element of a conjunct, at the end of a word, or followed by (झलु) any conſonant but a naſal or ſemivowel.

3. So a guttural conſonant (कु) is ſubſtituted for a palatine (चु), at the end of a word, and before झलु; and ढ्रु for ह्रु; but व् for this letter in a verb of which the initial is द्रु, and optionally in द्रुह् and certain other verbs (Ch. 12. §. i.).* However ध् is the ſubſtitute for ह्रु in the word नह्.

4. So likewiſe ष् is ſubſtituted at the end of a word, and before झलु, for the final of a term ending in कु or श्, and for that of certain terms in च् and ज् (वृश्च् &c. ſee Ch. 12.).

5. क् is ſubſtituted for ष्, or ढ्रु, when स् follows.

6. The correſpondent guttural letter (कु) is ſubſtituted for the final of a verb terminated by the affix क्विन्, and denominated पद; and that may be ſubſtituted in the term नश् when ſo denominated (Ch. 11.)

7. न् is ſubſtituted for the final of a verb ending in म् and denominated पद (Ch. 10.).

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* In a verb, conſiſting of one ſyllable, ending in (झष्) an aſpirated ſoft conſonant, and containing (वश्) an unaſpirated ſoft conſonant except the palatine; the correſpondent aſpirated conſonant (भष्) is ſubſtituted, if the verb be a complete word (पद), or followed by झलु or by स् or ध्.

8. ष् is ſubſtituted for the final of a word (पद्) ending in स्, and for that of the word सजुष् * (Ch. 11.).

9. The long vowel is ſubſtituted for the penultimate इक् vowel of a verb ending in ऋ् or ऌ्, and denominated पद्, or followed by a conſonant (Ch. 10.).

10. विसर्ग is ſubſtituted for र् deduced from ह्, when सुप् (7th pl.) follows (Ch. 11.).

# SECTION VIII.

## RECAPITULATION.

1. The inflections of nouns in अ and आ, as taught by the preceding rules, deviate conſiderably from the regular inflections indicated by the tables of affixes. The declenſion of nouns in ऋ bears ſome affinity with that of nouns in इ and उ; and a ſtrong analogy is obſerved in the declenſion of nouns in ई and ऊ. All theſe will be therefore exemplified at large in three diſtinct chapters (Ch. 5.—7.).

2. The inflections of nouns in औ are ſtrictly regular; thoſe of nouns ending in the other diphthongs, and vowels, are not very anomalous. They will be exhibited in another chapter (Ch. 8.).

3. But here, and in the ſubſequent declenſions of nouns ending in

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* The ſame is ſubſtituted for the final of the word अह्न् (before affixes of declenſion). But र् is the ſubſtitute, when ſuch an affix (सुप्) does not follow.

ऊ् is ſubſtituted for the final of the word अनड्वाह्; and of one terminated by वसु (wherein उ is mute), and certain other words in स्.

conſonants (Ch. 10.—12.), the paradigma may be generally reſtricted to 1ſt ſing. 1ſt du. 2d pl. (or elſe 3d ſing.) 3d du. and 7th pl. as ſufficient to indicate all the inflections, for the reaſons here ſubjoined.

4. The thirteen affixes, of which the initials are vowels, are in general ſimply annexed to the root of nouns ending in conſonants; eſpecially the nine laſt (2d pl. 3d ſing. &c.): but the other four ſometimes affect the root.

5. Among eight affixes beginning with conſonants, ſix, of which the initial is म, (3d 4th 5th du. and pl.) in general affect the final conſonant of the root by the common rules of orthography; but ſometimes, by ſpecial rules. The final of the root is ſometimes affected by 7th pl. and often in the maſc. and fem. by 1ſt ſing. though this laſt affix be expunged after a conſonant.

6. The two firſt caſes of the neuter are alike. Theſe vary from the maſculine. The other caſes of the neuter moſtly agree with the inflections of the maſculine; except nouns in इक् and in long vowels.

# CHAPTER V.

## NOUNS IN अ AND आ.

N. B. No feminines in अ, nor neuters in आ, occur; for आ (or ſometimes ई) is the termination, in the feminine gender, of a noun terminated by अ in the maſculine: and the ſhort vowel is ſubſtituted for the long one in the neuter gender.

## SECTION I.

### MASCULINES IN अ.

1. देव God. *Sing.* 1ſt देवः [स्] *Voc.* देव 2d देवम् 3d देवेन

4th देवाय 5th देवात् 6th देवस्य 7th देवे. *Dual* 1ſt 2d देवौ 3d 4th 5th देवाभ्याम् 6th 7th देवयोः [स्]. *Plural* 1ſt देवाः [स्] 2d देवान् 3d देवैः [स्] 4th 5th देवेभ्यः [स्] 6th देवानाम् 7th देवेषु.*

So कर्ण the ear, वाल hair, शब्द found, फुल्ल bloſſom, शुक्ल white, कृष्ण black, and other nouns in अ.

2. But inſtead of नाम् the termination of 6th pl. is णाम् after र् or ष् notwithſtanding the intervention of certain letters (Ch. 4. § iii. 14.). *Ex.* राम RA'MA. 6th pl. रामाणाम. So सूर्य the ſun, चंद्र the moon, मनुष्य a man, व्याघ्र a tiger, वराह a boar, &c.

3. पाद a foot, दंत a tooth, मास a month, and यूष pea-ſoup, may be regularly inflected, or पद्, दत्, मास्, and यूषन् may be ſubſtituted for them reſpectively, in forming 2d pl. and 3d and following caſes (Ch. 10.—12.). Theſe ſubſtituted roots, it ſhould be obſerved, may be treated as diſtinct nouns.

# SECTION II.

## MASCULINE PRONOUNS IN अ.

1. सर्व all. *Sing.* 4th सर्वस्मै 5th सर्वस्मात् 7th सर्वस्मिन्

* Several of the affixes have undergone alteration in ſubjoining them to nouns in अ; viz. इन has been ſubſtituted for टा; य for ङे; आत् for ङसि; स्य for ङस्; ऐस् for भिस्; and नाम् for आम्. The final of the root has (notwithſtanding the coalition of vowels) remained ſhort in 2d ſing. it has been prolonged before य् in the ſingular, and before भ् in the dual, and has been changed to ए before स् in the plural, and alſo in 6th and 7th du. and 7th pl. Moreover ष् has been ſubſtituted for स् (7th pl.) after this altered vowel; and the स् of शस् has been changed to न् (See Ch. 4.).

*Plural* 1ſt सर्वे 6th सर्वेषाम्. Other inflections are formed like thoſe of common nouns in अ.*

2. विश्व all, अन्य other, अन्यतर either,† इतर and त्व other, नेम half, सिम whole, limit, &c. and derivatives in डतर and डतम, as कतर which of two, कतम which of many, are declined like सर्व; and ſo are एक one, उभ two, उभय both, and सम all.‡

3. But सम, equal, is not a pronoun: and पूर्व eaſt or prior, पर ſubſequent, अवर weſt or poſterior, दक्षिण ſouth or right, उत्तर north or ſubſequent, अपर other or inferior, अधर weſt or inferior, are pronouns only when they ſignify relative ſituation, provided alſo they be not uſed as denominatives. So स्व (ſelf) is not a pronoun, when uſed as a denominative, or as ſignifying kinſman or wealth; and अंतर is not a pronoun in any acceptation but that of external, or that of lower garment.

4. Theſe pronouns (पूर्व &c.) may be declined like common nouns in 2d pl. and in 5th and 7th ſing. of the maſc. and neut. Again the pro-

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* स्मै has been ſubſtituted for ङे; स्मात् for ङसि; and स्मिन् for ङि. Moreover स, inſtead of न, is prefixed to आम् and is transformed into ष् as uſual after ए; which is ſubſtituted, as before, in the plural number, for the final अ of the root, before certain conſonants. In the plural of the firſt caſe, शि, wherein श् is mute, has been ſubſtituted for जस् and has formed a diphthong with the final of the root (See Ch. 4.)

† This pronoun is a primitive; and ſo is the correſpondent term अन्यतम one of many: but this laſt is not a pronoun. Some conſider the derivative अन्यतर, which is ſynonymous with अन्य, as the pronoun here meant (See Ch. 18.).

‡ Of words claſſed among pronouns (ſee Ch. 9.), ſome are real pronouns, others might be termed articles, and the reſt are arranged in this claſs from the analogy of their inflections, rather than that of their meanings. It ſhould be remarked, that many of theſe pronouns have other acceptations, as ſuch, beſides thoſe which have been here exhibited. So the nouns, that are given as examples of declenſions, are explained in one ſenſe only, though many have numerous acceptations.

noun नेम, half, may be declined like a common noun in 2d pl. and प्रथम firſt, चरम laſt, अल्प little, and कतिपय few, and derivatives ending in तय, may be inflected like pronouns in 2d pl. and ordinals ending in तिय may be inflected like pronouns in 4th 5th and 7th ſing.*

5. The pronoun एक, employed as a numeral, is invariably ſingular; and उभ is invariably dual: but उभय, according to the beſt authorities, has no dual.

# SECTION III.

## NEUTERS IN अ.

1. ज्ञान knowledge. 1ſt 2d *Sing.* ज्ञानम् *Du.* ज्ञाने *Pl.* ज्ञानानि.† The third and following caſes are formed as in the maſc.

Other examples are धन wealth, वन foreſt, जल water, रुधिर blood: and here again ण shall be ſubſtituted for न, like णाम् for नाम्, after र् or ष्, notwithſtanding the intervention of certain letters (Ch. 4. §. iii. 14.).‡

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* In ſome ſorts of compounds, the pronouns are not treated as ſuch; in others they are optionally ſo; in others again they are optionally ſo for 2d pl. only; in the reſt, they are treated as pronouns (ſee derivation of compounds.). But none of them are pronouns, when uſed as proper names, or in compoſition as terms of ſecondary importance in the compounds.

† The changes of the affixes are शी (wherin श् is mute) ſubſtituted for औ and औट् in the neuter gender (ſee Ch. 4. § vi. 6. note ‡.); शि (wherein श् is again mute) ſubſtituted for जस् and शस् in the neuter gender (but in right of this amended affix, न् is inſerted after a vowel, and the vowel is lengthened before न्); अम् ſubſtituted for सु (1ſt ſing.) after a neuter noun ending in अ, and the ſhort vowel retained as in 2d ſing. wherein alſo अम् is ſubſtituted for the original अम् (ſee Ch. 4).

‡ शत a hundred, and सहस्र a thouſand, with other high numerals, are moſtly neuter: but ſome admit another gender (Ch. 13.).

2. हृदय the heart, उदक water, आस्य the mouth, and मांस fleſh, may be regularly inflected; or हृद्, उदन्, आसन्, and मांस may be ſubſtituted for them reſpectively, in 2d pl. and 3d &c. caſes (ſee Ch. 10.—12.).

# SECTION IV.

## NEUTER PRONOUNS IN अ.

1. अन्य other. 1ſt 2d *Sing.* अन्यत् *Du.* अन्ये *Pl.* अन्यानि.

So अन्यतरत्, इतरत्, and derivatives in इतर and इतम, as कतमत् and कतरत् (except एकतरम्).

2. The reſt of the pronouns in अ are inflected in 1ſt and 2d ſing. of the neut. like common neuter nouns terminated by अ; and like maſc. pronouns in the other caſes.

# SECTION V.

## MASCULINES IN आ.

1. विश्वपा Preſerver of the univerſe. *Sing.* 1ſt and *Voc.* विश्वपाः [स्] 2d —पाम् 3d —पा 4th —पे 5th 6th —पः [स्] 7th —पि *Du.* 1ſt 2d —पौ 3d 4th 5th — पाभ्याम् 6th 7th — पोः [स्] *Pl.* 1ſt —पाः [स्] 2d —पः [स्] 3d —पाभिः [स्] 4th 5th —पाभ्यः [स्] 6th —पाम् 7th —पासु.

शंखध्मा blower of a conch, गोपा an attendant on cattle, and other maſculines and feminines in आ, being verbal roots uſed as nouns, are thus inflected: and ſo are all maſculines in आ, according to ſome authors.

2. But, according to other grammarians, maſculines in आ, not being verbal roots, are regularly inflected, as in the following example.

हाहा a celeſtial quiriſter. *Sing.* 4th हाहै 5th 6th हाहाः 7th हाहे *Du.* 6th 7th हाहौः *Pl.* 2d हाहान्. The other inflections conform with thoſe of विश्वपा *.

# SECTION VI.

## FEMININES IN आ.

1. गंगा the Ganges. *Sing.* 1ſt गंगा *Voc.* गंगे † 2d गंगाम् 3d गंगया 4th गंगायै 5th 6th गंगायाः 7th गंगायाम् *Du.* 1ſt 2d गंगे 3d 4th 5th गंगाभ्याम् 6th 7th गंगयोः *Pl.* 1ſt 2d गंगाः 3d गंगाभिः 4th 5th गंगाभ्यः 6th गंगानाम् 7th गंगासु ‡.

So रमा a pleaſing woman, दुर्गा the goddeſs, and other words terminated by आ deduced from the affix आप् (Ch. 14.).

2. But verbal roots in आ are, in the feminine gender, declined as in the maſculine. *Ex.* गोपा a female cheriſher of cattle.

3. जरा decrepitude may be regularly inflected, or जरस् may be

* In both inſtances the regular affixes are employed: but in one, the final vowel of the root was expunged before the terminations of 2d pl. and 3d &c. caſes; and in the other inſtance, न् is ſubſtituted for स् (though ſome authors have denied this in regard to nouns in आ) by analogy with other declenſions of maſculine nouns (ſee Ch. 4.).

† अम्बा and other ſimilar words, ſignifying mother, require the ſubſtitution of the ſhort vowel to form the voc. ſing. unleſs the vowel be preceded by इ्, ल् or क् not conjunct. *Ex.* अम्ब, अक्क, अल्ल, अम्बाडे, अम्बाले, अम्बिके (ſee Ch. 4. §. vi. 11. and the note *).

‡ The changes of the affixes are श्री (ई) ſubſtituted for औ and औट् after the termination deduced from आप्; आम् for ङि, and या prefixed to it and to other affixes diſtinguiſhed by a mute ङ्; न् prefixed to आम् (6th pl.); and a blank ſubſtituted for सु (1ſt ſing.). Moreover ए is ſubſtituted for आप् in the voc. ſing. and before टा and ओस् (ſee Ch. 4.).

ſubſtituted throughout the declenſion of this noun (and of its compounds in all genders *) before terminations that begin with vowels.

4. नासिका the noſe, निशा night, and पृतना an army, may be regularly inflected; or नस्, निश्, and पृत् may be ſubſtituted for them reſpectively, in 2d pl. and 3d &c. caſes.

## SECTION VII.

### FEMININE PRONOUNS IN आ.

सर्वा all. *Sing.* 4th सर्वस्यै 5th 6th सर्वस्याः 7th सर्वस्याम् *Pl.* 6th सर्वासाम् †. The other inflections conform with thoſe of common nouns in आ deduced from आप्.

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* Thus, in the maſculine gender, निर्जर, exempt from decrepitude (viz. a God), may be regularly inflected, or it may ſubſtitute निर्जरस् before vowels: and in like manner, अजर, void of decrepitude, may be regularly inflected, or it may ſubſtitute अजरस् before vowels; however the 1ſt ſing. of the neut. will be अजरम्; and the 2d ſing. अजरम् or अजरसम्.

This is founded on a maxim, which, though not of univerſal cogency, is of extenſive uſe; viz. that an operation cannot be admitted to deſtroy that union of elements on which itſelf depends: thus a blank is regularly ſubſtituted for सु (1ſt ſing.) in the neuter gender; but अम् is ſubſtituted for it after अ; now जरस is ſubſtituted for जरा before vowels: but, if this be here admitted, the ſubſtitution of जरस in right of अम् deſtroys the concurrence of अम् and a final अ, on which it is itſelf founded. Again; a blank is ſubſtituted for अम् (2d ſing.) in the neuter gender; but अम् is ſubſtituted for the ſame affix after अ; now जरस being ſubſtituted for जरा before vowels by a rule ſubſequent to the other bars the ſubſtitution of अम्; and therefore a blank ſhould be ſubſtituted for the original अम्. But, if this be admitted, the expunging of अम् in right of जरस deſtroys the concurrence of अम् with that ſubſtitute, on which its being replaced was founded.

† Here सि, inſtead of या, has been prefixed to affixes containing a mute इ; and सा, inſtead of ना, has been prefixed to आम् (6th pl.). The vowel has become ſhort before the firſt mentioned prefix (Ch. 4. §. *iii.* 10.).

# CHAPTER VI.

## NOUNS IN इ, उ, AND ऋ.

### SECTION I.

#### MASCULINES IN इ AND उ.

1. अग्नि fire. *Sing.* 1ſt अग्निः *Voc.* अग्ने 2d अग्निम् 3d अग्निना 4th अग्नये 5th 6th अग्नेः 7th अग्नौ *Du.* 1ſt 2d अग्नी 3d 4th 5th अग्निभ्याम् 6th 7th अग्न्योः *Pl.* 1ſt अग्नयः 2d अग्नीन् 3d अग्निभिः 4th 5th अग्निभ्यः 6th अग्नीनाम् 7th अग्निषु.

2. वायु air. *Sing.* 1ſt वायुः *Voc.* वायो 2d वायुम् 3d वायुना 4th वायवे 5th 6th वायोः 7th वायौ *Du.* 1ſt 2d वायू 3d 4th 5th वायुभ्याम् 6th 7th वायोः *Pl.* 1ſt वायवः 2d वायून् 3d वायुभिः 4th 5th वायुभ्यः 6th वायूनाम् 7th वायुषु.

3. So अवि a ſheep, भानु the ſun, and other maſculine nouns in इ and उ, obſerving the analogy of the vowels, diphthongs, and ſemi-vowels.* But ना (3d ſing.) is changed into णा, as नाम् into णाम्, after र् or ष्, notwithſtanding the intervention of certain letters (Ch. 4. §. iii. 14.).

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* In this declenſion, the long vowel is ſubſtituted, in the 1ſt and 2d caſes, before vowels, for the ſhort vowel of the root together with the vowel of the affix (1ſt and 2d du. and 2d pl.), and स् has been changed to न् in 2d pl. but the vowel has remained ſhort in 2d ſing. notwithſtanding the coalition of vowels; and in 1ſt pl. the *guńa* element has been ſubſtituted for the final of the inflective root, being a ſhort vowel. The *guńa* element has been alſo ſubſtituted in the voc. ſing. and here the affix has been expunged.

A ſimilar ſubſtitution of the *guńa* element takes place in terms denominated वि (Ch. 4. §. v. 3) before the affixes diſtinguiſhed by a mute ङ्; except 7th ſing. in which औ has been ſub-

4. पति a maſter is thus inflected when found in compoſition; but, when ſingle, it is irregular in ſome inflections: viz. *Sing.* 3d पत्या 4th पत्ये 5th 6th पत्युः (स) 7th पत्यौ.

5. सखि a friend is irregular in the ſame caſes and in the ſame manner: but it is alſo irregular in the five firſt inflections except the voc. ſing. *Sing.* 1ſt सखा (*Voc.* सखे) 2d सखायम् *Du.* 1ſt 2d सखायौ *Pl.* 1ſt सखायः. In compoſition, this term is ſometimes inflected regularly in all its caſes; ſometimes in all but the 1ſt and 2d. *Ex.* अतिसखिः ſurpaſſing a miſtreſs; अतिसखा very much a friend; सुसखा (4th *Sing.* सुसखये &c.) a good friend. *

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ſtituted for इ, and अ for the final of the root: (but in the 5th and 6th ſing. the ſubſtituted *guṇa* diphthong has been again ſubſtituted for itſelf together with the vowel of the affixes इसि and इस्). In 3d ſing. ना is ſubſtituted for टा after terms denominated घि.

In 6th pl. न् has been prefixed to आम्; and the vowel of the root has become long. In 7th pl. ष् has been ſubſtituted for स् after the vowel. The ſubſtitution of अय् and अव् for ए and ओ, and य् and व् for इ and उ, before vowels (1ſt pl. 4th ſing. 6th and 7th du.), is conformable to the general rules of orthography.

In the irregular nouns, which are *not* denominated घि (iv. and v.), ना is not ſubſtituted for टा, nor the *guṇa* diphthong for the final of the root before affixes diſtinguiſhed by a mute इ; and here उ has been ſubſtituted for the vowels of इसि and इस् (5th and 6th ſing.) after the conjuncts त्य् and व्य् wherein the ſemivowel य् is the ſubſtitute of इ (ſee Ch. 4.).

Patronymicks from लोमन्, ending in इ, are irregular in the plural; for the termination of the patronymick is अ in this number. *Ex.* औडुलोमि ſon of उडुलोमन् 1ſt *Sing.* औडुलोमिः *Du.* औडुलोमी *Pl.* उडुलोमाः.

* In the firſt inſtance, the compound term is derived from सखी, the final of which, being a feminine affix, has become ſhort in the maſculine gender. In the other inſtances, the compounds are derived from सखि; but the exception from the denomination of घि (Ch. 4. §. v. 3.) regards the ſingle term, not its compound derivatives.

6. श्वन् a ſhakal is irregular in the firſt five inflections, and may be ſo in the third and following caſes before vowels. But in 2d pl. and before conſonants in the 3d &c. (including 6th pl.) it is regular (though ſome authors have admitted the optional irregularity in 2d and 6th pl. alſo). The irregularity conſiſts in making the root terminate in अ inſtead of उ; and from this irregular root is derived the feminine noun श्वश्रू a female ſhakal.

# SECTION II.

## FEMININES IN इ AND उ.

1. Theſe are declined nearly as the maſculines in इ and उ; but the termination of 2d pl. is सु; and the 3d and following caſes alſo vary in the ſingular number.*

2. मति opinion. *Sing.* 3d मत्या 4th मत्यै or मतये 5th 6th मत्याः or मतेः 7th मत्याम् or मतौ *Pl.* 2d मतीः [सु].

3. धेनु a cow. *Sing.* 3d धेन्वा 4th धेन्वै or धेनवे 5th 6th धेन्वाः or धेनोः 7th धेन्वाम् or धेनौ *Pl.* धेनूः [सु].

4. So श्रुति revealed law, स्मृति traditional law, रज्जु a rope, and other feminine nouns in इ and उ.

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* In the feminine gender ना is not ſubſtituted for टा. But आम् is ſubſtituted for ङि, and आ is prefixed to affixes which contain a mute ङ्, after nouns denominated नदी as following the analogy of that word (ſee Ch. 4. §. v. 3.). Now feminines in इ and उ are optionally treated like नदी before thoſe affixes. But the option authorizes the inflecting of them in 4th 5th 6th and 7th ſing. like nouns denominated हरि (Ch. 4.).

# SECTION III.

## MASCULINES IN ऋ.

1. नप्तृ a grandſon. *Sing.* 1ſt नप्ता *Voc.* नप्तः [ऽ] 2d नप्तारम् 3d नप्त्रा 4th नप्त्रे 5th 6th नप्तुः [ऽ] 7th नप्तरि *Du.* 1ſt 2d नप्तारौ 3d 4th 5th नप्तृभ्याम् 6th 7th नप्त्रोः *Pl.* 1ſt नप्तारः 2d नप्तॄन् 3d नप्तृभिः 4th 5th नप्तृभ्यः 6th नप्तॄणाम् 7th नप्तृषु.*

2. पितृ father. *Sing.* 1ſt पिता 2d पितरम् *Du.* 1ſt 2d पितरौ *Pl.* 1ſt पितरः The reſt of the inflections conform with thoſe of नप्तृ.

3. Derivatives in तृ, from the affixes तृच् and तृन्, are inflected like नप्तृ; and ſo are नेष्टृ and पोतृ officiating prieſts at certain ſacrifices; त्वष्टृ the celeſtial mechanician; क्षत्तृ a certain tribe; होतृ a ſacrificer; and प्रशास्तृ ordainer; (whether derived from तृच् or तृन्, or from other affixes).

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* In this declenſion, the 1ſt ſing. being analogous to that of nouns in अन्, the grammarian directs अनङ् (that is, अन्) to be ſubſtituted for the final ऋ (ſee Ch. 10. §. ii.). But in the vocative ſing. the *guńa* element is ſubſtituted for the final of the root, and स् being expunged, ऽ is changed to विसर्ग at the end of the word when disjoined from any ſubſequent letter.

In the next four inflections, the *guńa* element is ſubſtituted for the final, and the penultimate अ, thence deduced, becomes long in certain nouns (i. and iii.). The *guńa* element is alſo ſubſtituted in 7th ſing. before ङि.

In 5th and 6th ſing. उ is ſubſtituted for the final of the root, together with the vowel of the affix. ऽ being conſequently ſubjoined, स् is expunged, and ऽ is changed to विसर्ग at the end of the word, when disjoined from any ſubſequent letter.

The inflections in 2d 6th and 7th pl. are analogous to thoſe of other nouns terminated by ſhort vowels, and the reſt are regular; ऽ being ſubſtituted for ऋ before vowels by the general rules of orthography. But ण् is ſubſtituted for न् (unleſs this be final) after ऋ (Ch. 4).

4. भ्रातृ brother, जामातृ ſon in law, देवृ huſband's brother, सर्वेषृ an univerſal ſacrificer, are inflected like पितृ; and ſo are any derivatives in तृ, from other affixes but thoſe abovementioned; and any other noun in ऋ.

5. But तृ is irregular in 6th pl. for the vowel may remain ſhort. *Ex.* नृणाम् or नॄणाम् of men.

## SECTION IV.

### FEMININES IN ऋ.

Moſt crude nouns in ऋ require a termination to be ſubjoined for the feminine: but ſeven nouns, including the numerals तिसृ three and चतसृ four (ſee §. vi.), retain the radical termination in ऋ; viz. मातृ mother, दुहितृ daughter, ननंदृ huſband's ſiſter, and यातृ huſband's brother's wife, declined like पितृ; and स्वसृ ſiſter, declined like नप्तृ; obſerving however, that theſe differ from the maſculine in the 2d pl. for the ſubſtitution of न् for स् in this caſe is reſtricted to the maſculine gender. *Ex.* 2d *Pl.* स्वसॄः ſiſters, मातॄः mothers.

## SECTION V.

### NEUTERS IN ऽ, उ AND ऋ.

1. वारि water. *Sing.* 1ſt 2d वारि *Voc.* वारि or वारे 3d वारिणा 4th वारिणे 5th 6th वारिणः 7th वारिणि *Du.* 1ſt 2d वारिणी 3d 4th 5th वारिभ्याम् 6th 7th वारिणोः *Pl.* 1ſt 2d वारीणि 3d वारिभिः 4th 5th वारिभ्यः 6th वारीणाम् 7th वारिषु.

2. मधु honey. *Sing.* 1ſt 2d मधु *Voc.* मधु or मधो 3d मधुना 4th मधुने 5th 6th मधुनः 7th मधुनि *Du.* 1ſt 2d मधुनी 3d 4th 5th मधुभ्याम् 6th 7th मधुनोः *Pl.* 1ſt 2d मधूनि 3d मधुभिः 4th 5th मधुभ्यः 6th मधूनाम् 7th मधुषु.

3. धातृ Providence. *Sing.* 1ſt 2d धातृ *Voc.* धातृ or धातः [ऋ] 3d धातृणा or धात्रा 4th धातृणे or धात्रे 5th 6th धातृणः or धातुः [ऋ] 7th धातृणि or धातरि *Du.* 1ſt 2d धातृणी 3d 4th 5th धातृभ्याम् 6th 7th धातृणोः or धात्रोः *Pl.* 1ſt 2d धातृणि 3d धातृभिः 4th 5th धातृभ्यः 6th धातृणाम् 7th धातृषु.

4. So दारु wood, and other neuter nouns in ऋ and उ.* But there are no ſimple nouns in ऋ invariably neuter; and in general nouns, that have this termination, may therefore be inflected, in the 3d and following caſes, like maſculine nouns, even when employed in the neuter gender: the reaſon of which is explained in a ſubſequent ſection (§. vii.).

5. अस्थि a bone, दधि curds, सक्थि the thigh, and अक्षि the eye, are irregular in the 3d and following caſes, before terminations beginning

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* In the inflections of neuter nouns (excepting nouns in अ), a blank which leaves the inflective root unaffected, is ſubſtituted for the affixes of 1ſt and 2d ſing. but the radical terminating vowel may be changed into the *guṇa* element in voc. ſing. by the analogy of other nouns ending in ſhort vowels.

शी and शि are ſubſtituted in the dual and plural for the affixes of 1ſt and 2d caſes; and शि being denominated सर्वनामस्थान in the neuter gender, न् is, in right of it, ſubjoined to a final vowel, which conſequently becomes long. Again; before शी, and other affixes of which the efficient initial is a vowel (excepting 6th pl.), न् is ſubjoined to the final of a neuter noun ending in an ऋ vowel.

The analogy of the preceding declenſions prevails in 6th and 7th pl. (न् being prefixed to आम् in 6th pl. and ऋ changed to षु in 7th pl.); and the other inflections are regular (ſee Ch. 4.).

with vowels; for they are inflected in these instances as if the roots had ended in अन् (see Ch. 10.).

6. सानु a cliff may be regularly inflected, or सु may be substituted for it, in 2d pl. and in 3d and following cases.

# SECTION VI.

## NUMERALS IN इ.

1. कति how many. 1st 2d कति 3d कतिभिः 4th 5th कतिभ्यः 6th कतीनाम् 7th कतिषु. This word is invariably plural, and is inflected in the same manner in the three genders.*

2. त्रि three (invariably plural). *Masc.* 1st त्रयः 2d त्रीन् *Neut.* 1st 2d त्रीणि *Masc.* and *Neut.* 3d त्रिभिः 4th 5th त्रिभ्यः 6th त्रयाणाम् 7th त्रिषु *Fem.* 1st 2d तिस्रः 3d तिसृभिः 4th 5th तिसृभ्यः 6th तिसृणाम् 7th तिसृषु†.

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* विंशति twenty is declined like feminine nouns in इ, and so are षष्टि sixty, सप्तति seventy, अशीति eighty, नवति ninety; but, like the high numerals, they are restricted to the singular number, unless many twenties, &c. be meant.

† In the masculine and neuter, त्रय is substituted for त्रि in 6th pl. but तिसृ is substituted for it throughout the inflections of the same word in the feminine gender; the final vowel of this substitute, like that of चतसृ for चतुर four, remains short in 6th pl. (though न् be prefixed as usual to आम्), and is changed to र् before vowels.

So in composition प्रियत्रिः, a man who has three favourite things, is regularly inflected like masculine nouns in इ. But this, and similar derivatives, form the 6th pl. as in the simple numeral (though some authors have thought otherwise). *Ex.* प्रियत्रयाणाम्. So प्रियत्रिः a woman, who has three favourites, is inflected like common feminine nouns in इ. But प्रियतिसृ is the crude form of the compound signifying a man, who has three mistresses; and is inflected by sub-

3. द्वि two (invariably dual). *Maſc.* 1ſt 2d द्वौ *Fem.* and *Neut.* 1ſt 2d द्वे *Maſc. Fem.* and *Neut.* 3d 4th 5th द्वाभ्याम् 6th 7th द्वयोः *.

# SECTION VII.

## INFLECTION OF NEUTER NOUNS, WHICH ARE ALSO MASCULINE.

1. When a noun ending in an ऋक् vowel (ऋ, ऌ or ॠ) is employed in the neuter gender for the ſame purport, for which it may be alſo employed in the maſculine, it may be inflected like the maſculine, with ſuch of the terminations of the 3d and following caſes, as begin with vowels. *Ex.* अनादि devoid of a beginning. *Neut. Sing.* 4th अनादये or —दिने 5th 6th —देः or —दिनः 7th —दौ or —दिनि *Du.* 6th 7th —द्योः or —दिनोः †.

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ſtituting ऌ for ॠ before vowels; and retaining the ſhort vowel in 6th pl. So, in the neuter gender, प्रियतिसृ is an epithet of a family, which has three beloved women. But the 1ſt and 2d ſing. may be प्रियत्रि; becauſe the blank, ſubſtituted for सु and अम्, is denominated लुक् which leaves the inflective root unaffected; now त्रि was the root, for which तिसृ is ſubſtituted in the feminine gender before affixes of declenſion. The ſame neuter compound (प्रियतिसृ) may be inflected, in the 3d and following caſes, like a maſculine noun, for the reaſon explained in the following ſection.

* द्वि is conſidered as a pronoun; and अ is accordingly ſubſtituted for its final: but, when uſed as an appellative or denominative, it is regularly inflected like common nouns in इ. *Ex.* अतिद्विः exceeding two; द्विः a proper name. However, when it is a principal term in the compound, this, like other words in ſimilar circumſtances, is inflected like the ſimple term. *Ex.* परमद्वौ ſupreme two.

† प्रियक्रोष्टु, fond of ſhakals, may ſerve as another example of the above: and concerning this and ſimilar compounds of क्रोष्टु employed in the neuter gender, it muſt be obſerved, that they are regular in the 1ſt and 2d caſes. *Ex.* 1ſt 2d *Sing.* प्रियक्रोष्टु *Du.* —ष्टुनी *Pl.* —ष्टूनि 3d *Sing.* —ष्टुना or — ष्ट्रा.

2. But when employed in the neuter for a different purport from what it bears in the maſculine, it is inflected in the neuter gender rigidly like other neuter nouns. *Ex.* पीलु (maſc.) a tree ſo called, (neut.) its fruit. *Maſc.* 4th *Sing.* पीलवे *Neut.* 4th *Sing.* पीलुने.

# CHAPTER VII.

## NOUNS IN ई, AND ऊ.

## SECTION I.

### MASCULINES IN ई AND ऊ.

1. सुश्री fortunate. *Sing.* 1ſt सुश्रीः 2d सुश्रियम् 3d सुश्रिया 4th सुश्रिये 5th 6th सुश्रियः 7th सुश्रियि *Du.* 1ſt 2d सुश्रियौ 3d 4th 5th सुश्रीभ्याम् 6th 7th सुश्रियोः *Pl.* 1ſt 2d सुश्रियः 3d सुश्रीभिः 4th 5th सुश्रीभ्यः 6th सुश्रियाम् 7th सुश्रीषु.

2. लू cutter. *Sing.* 1ſt लूः 2d लुवम् 3d लुवा 4th लुवे 5th 6th लुवः 7th लुवि *Du.* 1ſt 2d लुवौ 3d 4th 5th लूभ्याम् 6th 7th लुवोः *Pl.* 1ſt 2d लुवः 3d लूभिः 4th 5th लूभ्यः 6th लुवाम् 7th लूषु.

3. पपी the ſun. *Sing.* 2d पपीम् 3d पप्या 4th पप्ये 5th 6th पप्यः 7th पपी *Du.* 1ſt 2d पप्यौ 6th 7th पप्योः *Pl.* 1ſt. पप्यः 2d पपीन् 6th पप्याम्. The other inflections conform with thoſe of सुश्री.

4. लूलू a celeſtial quiriſter. *Sing.* 2d लूलूम् 3d लूलूा 4th लूलूे 5th 6th लूलूः 7th लूलूि *Du.* 1ſt 2d लूलूौ 6th 7th लूलूोः *Pl.* 1ſt लूलूः 2d लूलून् 6th लूलूाम्. The other inflections conform with thoſe of लू.

5. प्रधी intelligent. *Sing.* 2d प्रध्यम् 7th प्रधि *Pl.* 2d प्रध्यः. The reſt as पपी.

6. खलपू a menial ſervant. *Sing.* 2d खलपूम् *Pl.* 2d खलपूः. The reſt as लूलू.*

7. Verbal roots in ई and ऊ, not preceded by a conjunct conſonant within the root, but containing two or more ſyllables in the inflective root, are declined, as in the fifth and ſixth examples, by ſubſtituting the ſemivowel for the vowel (v. and vi.).

8. Verbal roots in ई and ऊ, being monoſyllables, or containing a conjunct conſonant within the root, are declined, as in the firſt and ſecond examples, by ſubſtituting इयङ् and उवङ् (इय् and उव्) for the final of the root † (i. and ii.).

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* In the two laſt inſtances, the regular affixes are employed, and the ſemivowel is ſubſtituted for the final vowel of the root, before vowels; and even in the 7th ſing. यू is ſubſtituted for ई before इ (v.). But in the third example ई and इ have coaleſced regularly in 7th ſing. On the other hand, in this and in the fourth example, the 2d ſing. and pl. have been formed analogouſly to nouns in इ and उ by merging the vowel of the affix in the final vowel of the root, and by ſubſtituting न् for स् as in moſt other maſculine nouns. In other reſpects the regular affixes have been employed, and ſo they have in the two firſt examples; but here इय् has been ſubſtituted for ई, and उव् for ऊ, before vowels (ſee Ch. 4.).

† So are शुद्धधी having a pure intellect, परमधी having a ſupreme intellect, दुर्धी having a diſturbed intellect, वृश्चिकभी dread relative to a ſcorpion, and other ſimilar compounds, of which the component terms would, in the equivalent phraſe at large, ſtand in the nominative; viz. one, whoſe intellect is pure, &c.

9. सुधी intelligent is declined like सुधी; and भू and its compounds like लू. *Ex.* स्वभू or स्वयंभू ſelfexiſtent. 1ſt *Du.* स्वभुवौ, स्वयंभुवौ. Except वर्षाभू a frog, करभू or कारभू exiſting from the hand, and पुनर्भू re-exiſting, declined like स्वलपू; and दृंभू an author, declined like दूडृ, becauſe its etymology differs from that of दृंभू a ſerpent of the Boa kind, which is inflected like स्वलपू.

10. Maſculines in ई or in ऊ, deducing this termination of the noun from an affix, are inflected as in the third and fourth examples (iii. and iv.) by ſubjoining the affixes according to the general rules of orthography. Thus वातप्रमी a fleet ſtag, derived by ſubjoining the affix ई, is declined like पपी; but derived by ſubjoining the affix क्विप् and conſequently retaining the verbal root, it is declined like प्रधी.

11. सुस्वी deſirous of eaſe, सुनी deſirous of male iſſue, and other nouns, wherein यू (being ſubſtituted for ई) is conjoined with स्वू or with नू, or with न् or म् ſubſtituted for नू, require उ inſtead of अ for the 5th and 6th ſing. as in the inflections of ſimilar nouns in इ. *Ex. Sing.* 5th 6th सुस्व्युः सुन्युः लून्युः द्राम्युः.

सखी deſirous of a friend, is inflected like सखि in the 1ſt caſe and in the 2d ſing. and du. but like सुस्वी in the other caſes and in the voc. ſing. *Ex.* 1ſt *Sing.* सखा *Voc. Sing.* सखीः but the ſame word derived from सह with and स्व heaven, &c. is regularly inflected like सुस्वी.

12. ग्रामणी a headborough, like other derivatives of नी, is irregular in the 7th ſing. and ſo is this verbal root itſelf. *Ex.* 7th *Sing.* ग्रामण्याम् (नी a guide. 7th *Sing.* नियाम्). For they ſubſtitute आम् for ङि.

# SECTION II.

## FEMININES IN ई AND ऊ.

1. देवी Goddeſs. *Sing.* 1ſt देवी *Voc.* देवि 2d देवीम् 3d देव्या 4th देव्यै 5th 6th देव्याः 7th देव्याम् *Du.* 1ſt 2d देव्यौ 3d 4th 5th देवीभ्याम् 6th 7th देव्योः *Pl.* 1ſt देव्यः 2d देवीः 3d देवीभिः 4th 5th देवीभ्यः 6th देवीनाम् 7th देवीषु.

So नदी a river, वाणी ſpeech, नारी a woman, गोपी a herdſman's wife, and other nouns terminated by ई (deduced from ङी) a termination denoting the feminine gender.*

2. Nouns invariably feminine, ending in ई, but not deducing that termination from a feminine affix, differ in the 1ſt ſing. *Ex.* लक्ष्मी Goddeſs of proſperity. 1ſt *Sing.* लक्ष्मीः. So तरी a boat; and तंत्री a lute or other ſtringed inſtrument.

3. वधू woman. *Sing.* 1ſt वधूः *Voc.* वधु 2d वधूम् 3d वध्वा 4th वध्वै 5th 6th वधूभ्याः 7th वधूनाम् *Du.* 1ſt 2d वध्वौ 3d 4th 5th वधूभ्याम् 6th 7th वध्वौ *Pl.* 1ſt वध्वः 2d वधूः 3d वधूभिः 4th 5th वधूभ्यः 6th वधूनाम् 7th वधूषु.

So जंबू a tree (the Eugenia) and other nouns in ऊ that are invariably feminine.

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* *Here* सु (1ſt ſing.) *is expunged after the termination* ङी; *but not after other roots analogous to* नदी. *In the voc. ſing. the ſhort vowel is ſubſtituted for the long one.* आ *has been prefixed to the affixes containing a mute* ङ्; *and* आम् *has been ſubſtituted for* ङि. *The other inflections are analogous to the maſculine: but* न् *is not ſubſtituted for* स् *in 2d pl. of the feminine gender (ſee Ch. 4.).*

4. श्री prosperity, and other words, which substitute इय् for ई (§. i. 8.), are declined in the feminine as in the masculine gender; but they prefix न् to आम् in 6th pl. *Ex.* श्रीणाम्. Again, आ may be prefixed to affixes containing a mute ङ्; and आम् may be substituted for ङि. *Ex. Sing.* 4th श्रियै or श्रिये 5th 6th श्रियाः or श्रियः 7th श्रियाम् or श्रियि.

5. So भ्रू an eyebrow, which substitutes उव् for ऊ by a special rule, and other words which do so by a more general maxim (Ch. 4. §. vi. 3.), are inflected in the feminine as in the masculine gender; with the same exception respecting 6th pl. and the same option regarding 4th 5th 6th and 7th sing. *

6. The term स्त्री a woman indispensably requires the interpolation of आ in 4th 5th 6th and 7th sing. and the substitution of आम् for ङि in the 7th sing. In other respects it is inflected like श्री, excepting the 1st and voc. sing. in which it conforms with नदी; and the 2d sing. and pl. in which it may be inflected like words so denominated. *Ex. Sing.* 1st स्त्री

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* Verbal roots in ई and ऊ, not requiring the substitution of इय् and उव् (§. i. 7.), as also other words in ई and ऊ, not being invariably feminine, are inflected in the feminine as in the masculine gender. Especially such as are naturally masculine, and only become feminine by connexion with another word. *Ex.* ग्रामणी a woman governing a town; स्वलपू a woman, being a menial servant.

But compounds, of which the members are feminine, must be inflected like the feminine nouns above exhibited. *Ex.* सुधी a good understanding, declined like श्री; प्रधी an excellent understanding, inflected like लक्ष्मी [except 2d sing. and pl. प्रध्यम् and प्रधः formed like the masculine]. The same words, signifying intelligent, are inflected in the feminine as in masculine gender: but, according to some grammarians, such words are inflected in the feminine gender like nouns invariably feminine.

Thus पुनर्भू a twice married woman must, according to all authorities, be inflected like वधू. And so must वर्षाभू the name of a plant: but the same word, signifying a female frog, is declined in the feminine as in the masculine gender.

*Voc.* स्त्रि 2d स्त्रीम् or स्त्रियम् *Pl.* 2d स्त्रीः or स्त्रियः *Sing.* 4th स्त्रियै 5th 6th स्त्रियाः 7th स्त्रियाम्.*

# SECTION III.

## NEUTERS IN ई AND ऊ.

When nouns, terminated by ई and ऊ, are declined in the neuter gender, the ſhort vowel is ſubſtituted for the long one, and the noun is inflected, as if the root had been terminated by a ſhort vowel. But, if the word might be alſo employed with the ſame import in the maſculine gender, it may be inflected like a maſculine noun, in the third and following caſes; as before mentioned (Ch. 6. §. vii.).

The anomalies, in the neuter gender, of compounds from irregular nouns in ई and ऊ, have been ſuggeſted in the preceding ſection (ſee the *laſt note*).

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* Concerning compounds, of which स्त्री is the laſt term, it muſt be noticed, that this, and other words, which have the feminine termination, make the vowel ſhort, when ſuch words are not the principal terms in the compound. Thus अतिस्त्रि, ſurpaſſing a woman, muſt be inflected as a noun ending in इ. And in regard to ſuch compounds of स्त्री, it ſhould be obſerved, that the ſubſtitution of इय् (इयङ्) for the final is barred in the maſculine gender by the ſubſtitution of the *guṇa* element (1ſt pl. &c.), and before ना (3d ſing.), औत् (7th ſing.), and the prefix न् (6th pl.); and, in the neuter gender, by the ſame prefix, and by न् ſubjoined to the inflective root before vowels; and, even in the feminine gender, by the ſubſtitution of the *guṇa* element, and by औत् (7th ſing.), and the prefix न्; becauſe the rules for theſe operations are ſubſequent to that for the ſubſtitution of इय्. But, before the affixes diſtinguiſhed by a mute ङ्, the analogy of नदी may be followed in the feminine gender, and conſequently the ſubſtitution of इय् may take place. *Ex.* Masc. 1ſt *Sing.* अतिस्त्रिः *Voc.*—स्त्रे 1ſt *Du.*—स्त्रियौ 1ſt *Pl.*—स्त्रयः 2d *Sing.*—स्त्रिम् or—स्त्रियम् 2d *Pl.*—स्त्रीन् or—स्त्रियः 3d *Sing.*—स्त्रिणा 4th *Sing.*—स्त्रिये 5th 6th *Sing.*—स्त्रेः 7th *Sing.*—स्त्रौ 6th 7th *Du.*—स्त्रियोः 6th *Pl.*—स्त्रीणाम् Fem. 2d *Pl.*—स्त्रीः or स्त्रियः 3d *Sing.*—स्त्रिया 4th *Sing.*—स्त्रियै or—स्त्रये 5th 6th *Sing.*—स्त्रियाः or—स्त्रेः 7th *Sing.*—स्त्रियाम् or—स्त्रौ (the other inflections conform with thoſe of the maſc.). Neut. 1ſt 2d *Sing.*—स्त्रि

# CHAPTER VIII.

## NOUNS IN ऋ &c.

### I. NOUNS IN ऋ, ॠ AND ऌ.

When there is occaſion to inflect roots ending in theſe letters (for no ſimple and common nouns occur ſo terminated), ſuch of the rules of inflection, as are applicable to theſe finals, muſt be obſerved.*

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*Du.*—स्रिणी *Pl.*—स्रीणि 3d *Sing.*—स्रिणा 4th *Sing.*—स्रिणे or—स्रये. For in the third and following caſes it may be inflected like a maſculine noun.

Nouns in ई and ऊ, invariably feminine, and conſequently denominated नदी, retain that denomination in compoſition, even when they are not the principal terms of the compound. Thus, in the maſculine gender, बहुश्रेयसी a man, who has many auſpicious qualities, follows the analogy of नदी in voc. ſing. and in 4th 5th 6th and 7th ſing. and 6th pl. *Ex.* *Sing.* 1ſt. बहुश्रेयसी *Voc.*—सि 4th—स्यै 5th 6th—स्याः 7th—स्याम् 6th *Pl.*—सीनाम्. The other inflections are regular. *Ex.* 2d *Pl.*—सीन् &c. (§. 1. iii.). अतिलक्ष्मी ſurpaſſing *Lacſhmi.* 1ſt *Sing.* अतिलक्ष्मीः (ii.); but, in the other inflections, conforming with the laſt example. कुमारी deſirous of a daughter, or behaving like a young girl. 2d *Sing.* कुमार्यम् 2d *Pl.*—र्यः (§. i. 7.); for this, being deduced from a conjugated noun, is a verbal root. The other inflections conform with thoſe of the former example; as 1ſt *Sing.* कुमारी 4th *Sing.*—र्यै &c.

* Thus कॄ a crude verb ſignifying to throw, &c. Masc. 1ſt *Sing.* कीः 1ſt *Du.* किरौ 2d *Pl.* किरः &c. like गिर् (ſee Ch. 10.); or elſe 1ſt *Sing.* कॄः 1ſt *Du.* क्रौ 2d *Pl.* कॄन् 3d *Du.* कृभ्याम् &c. For, when a term is merely cited, independently of its import, it may be inflected in its natural form, or be ſubject to the rules which properly regard it: now verbs in ॠ ſubſtitute र (ऋर्) for the final of ſuch inflective root before all affixes.

So गम्लृ to move (a crude verb diſtinguiſhed by a mute ऌ). 1ſt *Sing.* गमा 1ſt *Du.* गमलौ 2d *Pl.* गमून् 3d *Du.* गमूभ्याम् 5th *Sing.* गमुलू &c. by the analogy of nouns in ऋ.

## II. NOUNS IN ऐ.

सै (compounded of स, for सह with, and इ love, or ई prosperity). 1st *Sing.* सैः *Voc.* सै 1st *Du.* सयौ 2d *Pl.* सयः 3d *Du.* सेभ्याम् (5th 6th *Sing.* सैः) 7th *Pl.* सेषु.

So स्मृने, and other masculines and feminines in ऐ,* when any such occur; for there are no simple and common nouns with this termination.

## III. NOUNS IN ओ.

गो a bull or cow. *Sing.* 1st and *Voc.* गौः 2d गाम् 3d गवा 4th गवे 5th 6th गोः 7th गवि *Du.* 1st 2d गावौ 3d 4th 5th गोभ्याम् 6th 7th गवोः *Pl.* 1st गावः 2d गाः 3d गोभिः 4th 5th गोभ्यः 7th गोषु.

2. This word, similarly declined in both genders, serves as a paradigma for nouns in ओ; as द्यो heaven.† But in the neuter, the short vowel is as usual substituted for the diphthong. *Ex.* प्रदु eminently celestial.

## IV. NOUNS IN ऐ.

रै a thing. *Sing.* 1st रां 2d रायम् 3d राया 4th राये 5th 6th रायः 7th रायि *Du.* 1st 2d रायौ 3d 4th 5th राभ्याम् 6th 7th रायोः *Pl.* 1st 2d रायः 3d राभिः 4th 5th राभ्यः 6th रायाम् 7th रासु.

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* They are inflected regularly, except 5th and 6th sing. in which they are analogous to nouns terminated by ओ.

† The masculines and feminines in ओ are anomalous in the 1st and 2d cases and in the 5th and 6th sing. आ being substituted for the radical diphthong together with the vowel of the affix in the 2d pl. and in the 2d sing. and the *Vriddhi* element being substituted for the diphthong before the other affixes denominated सर्वनामस्थान; and the diphthong ओ being substituted for itself together with the vowel of the affix in 5th and 6th sing. (See Ch. 4.).

This noun, the only common one ending in ऐ, is irregular in both genders; for आ is ſubſtituted for the final of ऐ before conſonants. But the diphthong is changed into आय् before vowels regularly.

In the neuter, the ſhort vowel is as uſual ſubſtituted for the diphthong. *Ex.* प्रि wealthy. 1ſt 2d *Sing.* प्रि *Du.* प्रिणी *Pl.* प्रीणि. But आ is ſubſtituted for the final, even in the neuter gender, before conſonants.* *Ex.* 3d 4th 5th *Du.* प्राभ्याम् 3d *Pl.* प्राभिः 4th 5th प्राभ्यः Yet the 6th pl. is प्रीणाम् (though ſome authors have here alſo ſubſtituted आ *Ex.* प्राणाम्).

## V. NOUNS IN औ.

ग्लौ the moon. *Sing.* 1ſt ग्लौः 2d ग्लावम् 3d ग्लावा 4th ग्लावे 5th 6th ग्लावः 7th ग्लावि *Du.* 1ſt 2d ग्लावौ 3d 4th 5th ग्लौभ्याम् 6th 7th ग्लावोः *Pl.* 1ſt 2d ग्लावः 3d ग्लौभिः 4th 5th ग्लौभ्यः 6th ग्लावाम् 7th ग्लौषु.

So नौ a boat, and other maſculines and feminines in औ.† But, in the neuter gender, the ſhort vowel is ſubſtituted for the diphthong; and the noun is conſequently declined, as if the ſhort vowel had been radical. *Ex.* अतिनु a thing diſembarked.

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* This ſubſtitution of आ for the final of ऐ even in the neuter gender is founded on the maxim, that the identity of a term continues, though a portion of it be altered: and upon the ſtrength of this maxim, ſome authors admit, in the inſtance of diphthongs, the option of inflecting in the third and following caſes a neuter noun like a maſculine one, if the import be the ſame in both genders. But that is deemed erroneous by the beſt grammarians.

† This declenſion of maſculines and feminines in औ is ſtrictly regular. The terminations, exhibited in the table of affixes, are ſubjoined to the root, which remains unaltered before conſonants; and changes the diphthong into आव् before vowels. But in 7th pl. स् is changed to ष् (Ch. 4. §. iii. 14.).

# CHAPTER IX.

## PRONOUNS AND NUMERALS ENDING IN CONSONANTS.

### SECTION I. PRONOUNS.

1. किम् who or which? MASC. 1ſt *Sing.* कः *Du.* कौ *Pl.* के &c. FEM. 1ſt *Sing.* का *Du.* के *Pl.* काः &c. NEUT. 1ſt 2d *Sing.* किम् *Du.* के *Pl.* कानि &c. like pronouns in अ (Ch. 5.); for क is ſubſtituted for किम् before affixes (विभक्ति).

2. त्यद् that (which had been mentioned). MASC. 1ſt *Sing.* स्यः *Du.* त्यौ *Pl.* ते &c. FEM. 1ſt *Sing.* स्या *Du.* ते *Pl.* ताः &c. NEUT. 1ſt 2d *Sing.* त्यद् or त्या *Du.* ते *Pl.* तानि &c. like pronouns in अ (Ch. 5.).*

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* Before affixes (विभक्ति), अ is ſubſtituted for the finals of theſe pronouns (त्यद्, &c.); and this ſubſtituted अ being a *guṇa* element following अ within the word, a ſingle element, ſimilar to that, is ſubſtituted for both. The inflections of ſuch pronouns are therefore analogous to thoſe of pronouns in अ. But, in the neuter gender of nouns ending in conſonants, a blank is ſubſtituted for the affixes of 1ſt and 2d ſing. without affecting the root: which is therefore unaltered in 1ſt and 2d ſing. except एनद्—न (viii.) which is irregular.

In ſuch of theſe pronouns, as have a medial or initial द् or त, स is ſubſtituted for it in 1ſt ſing. (ii. iii. v. and vi.), and is changed to ष as uſual after ए (v.). Moreover औ is ſubſtituted for the final of अदस् before सु (1ſt ſing.), and this affix is expunged (vii.).

But म् is ſubſtituted for the final of इदम् (i. e. for itſelf) before सु (1ſt ſing.); and अय for इद् in the maſculine; and य for द् in the feminine (vi.).

In the other inflections of the 1ſt and 2d caſes (and before the affix अकच्) म् is ſubſti-

3. तद् that (which had been mentioned). Masc. 1ſt *Sing.* सः *Du.* तौ *Pl.* ते &c. Fem. 1ſt *Sing.* सा *Du.* ते *Pl.* ताः &c. Neut. 1ſt 2d *Sing.* तद् or तत् *Du.* ते *Pl.* तानि &c.

4. यद् who or which (relative). Masc. 1ſt *Sing.* यः *Du.* यौ *Pl.* ये &c. Fem. 1ſt *Sing.* या *Du.* ये *Pl.* याः &c. Neut. 1ſt 2d *Sing.* यद् or यत् *Du.* ये *Pl.* यानि &c.

5. एतद् this (very near). Masc. 1ſt *Sing.* एषः *Du.* एतौ *Pl.* एते &c. Fem. 1ſt *Sing.* एषा *Du.* एते *Pl.* एताः &c. Neut. 1ſt 2d *Sing.* एतद् or एतत् *Du.* एते *Pl.* एतानि &c.

6. इदम् this (indefinitely). Masc. *Sing.* 1ſt अयम् 2d इमम् *Du.* 1ſt 2d इमौ *Pl.* 1ſt इमे 2d इमान् Fem. *Sing.* 1ſt इयम् 2d इमाम् *Du.* 1ſt 2d इमे *Pl.* 1ſt 2d इमाः Neut. 1ſt 2d *Sing.* इदम् *Du.* इमे

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tuted for the medial द् of इदम्; and in the 3d and following caſes अन् is ſubſtituted for इद् before vowels, and a blank when conſonants follow. Conſequently the inflective root is अ before conſonants, and अन before vowels in 3d &c. caſes, but इम in 1ſt and 2d except 1ſt ſing. (vi.).

The pronouns इदम् and अदस् do not admit the ſubſtitution of ऐस् for भिस् (unleſs they have taken the affix अकच् ſee x.).

उ is ſubſtituted for the ſhort vowel, and ऊ for the long vowel or diphthong, after the medial द् of अदस्, when this pronoun has not preſerved its final स् (ſee vii. neut. 1ſt and 2d ſing.); and म् is ſubſtituted for that द्; but ई for ए after the ſame द् in the plural number. In 3d ſing. ना is employed, though in other inſtances the inflective root अमु is not analogous to nouns denominated घि. Yet ष् is ſubſtituted for स् (4th ſing. &c.) as uſual after उ &c. and on the contrary यू (6th 7th du. &c.) is retained, though ऊ be ſubſtituted for अ. In ſhort the word is firſt inflected through moſt caſes, as if it were terminated by अ; and ऊ &c. are then ſubſtituted for the vowels अ &c. and म् for द्.

*Pl.* इमानि. MASC. and NEUT. *Sing.* 3d अनेन 4th अस्मै 5th अस्मात् 6th अस्य 7th अस्मिन् FEM. *Sing* 3d अनया 4th अस्यै 5th 6th अस्याः 7th अस्याम्. MASC. FEM. and NEUT. *Du.* 3d 4th 5th आभ्याम् 6th 7th अनयोः MASC. and NEUT. *Pl.* 3d एभिः 4th 5th एभ्यः 6th एषाम् 7th एषु FEM. *Pl.* 3d आभिः 4th 5th आभ्यः 6th आसाम् 7th आसु.

7. अदस् that (mediate). MASC. *Sing.* 1ſt असौ 2d अमुम् 3d अमुना 4th अमुष्मै 5th अमुष्मात् 6th अमुष्य 7th अमुष्मिन् *Du.* 1ſt 2d अमू 3d 4th 5th अमूभ्याम् 6th 7th अमुयोः *Pl.* 1ſt अमी 2d अमून् 3d अमीभिः 4th 5th अमीभ्यः 6th अमीषाम् 7th अमीषु FEM. *Sing.* 1ſt असौ 2d अमूम् 3d अमुया 4th अमुष्यै 5th 6th अमुष्याः 7th अमुष्याम् (*Dual* as in the maſculine.) *Pl.* 1ſt 2d अमूः 3d अमूभिः 4th 5th अमूभ्यः 6th अमूषाम् 7th अमूषु NEUT. 1ſt 2d *Sing.* अदः [स्] *Du.* अमू *Pl.* अमूनि. The reſt as in the maſculine.

8. इदम् and एतद्, when repeated, in a ſecond preceptive ſentence, vary in certain inflections, by ſubſtituting एन for the root.* MASC. 2d *Sing.* एनं *Du.* एनौ *Pl.* एनान् FEM. 2d *Sing.* एनाम् *Du.* एने *Pl.* एनाः NEUT. 2d *Sing.* एनत् or एनद् *Du.* एने *Pl.* एनानि M. & N. 3d *Sing.* एनेन F. 3d *Sing.* एनया M. F. & N. 6th 7th *Du.* एनयोः.

9. Theſe pronouns (त्यद् &c.) have no voc. caſe; except तद् which admits it.

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* अनेन व्याकरणमधीतं एनं छंदोऽध्यापय the grammar has been ſtudied by this perſon, teach him proſody. अनयोः पवित्रं कुलं एनयोः प्रभूतं स्वं the family of theſe two perſons is decent, and their wealth vaſt.

10. Pronouns, and indeclinables, admit the interpoſition of the affix अकच् (अक्) before their laſt vowel, to denote contempt or dubious relation.*

11. Pronouns are not treated as ſuch, when they are proper names, or ſecondary terms in compoſition. *Ex.* त्यद् a proper name (1ſt *Sing.* त्यत् or त्यद् *Du.* त्यदौ *Pl.* त्यदः). अतितत् exceeding that (1ſt *Sing.*—तत् or —तद् *Du.* —तदौ *Pl.* —तदः).

12. From theſe pronouns (त्यद् &c.) with the verb दृश्, derivatives are formed, with the import of unknown, by the affixes कञ् and क्विन्; and with the affix वतु in the ſenſe of meaſure. In all theſe derivatives आ is ſubſtituted for the final of the pronoun. *Ex.* तादृशः ſuch (ſee nouns in अ Ch. 5.); or तादृक् or तादृग् (ſee nouns in श् Ch. 11. §. iii.); तावान् ſo much (ſee nouns in न् Ch. 12. §. v.).

13. For the perſonal pronoun भवतु, which varies with the gender, ſee nouns in न् (Ch. 12. §. v. 4.).

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* But क is nevertheleſs ſubſtituted for किम् together with this affix, when an affix (विभक्ति) follows. *Ex.* कः who? (ſpoken contemptuouſly or dubiouſly).

In the pronoun इदम्, the ſubſtitution of अन्, and of a blank, for इद् in 3d and following caſes, does not take place before अकच्; but अश् (अ) is ſubſtituted for this pronoun together with that affix, in 3d and following caſes, when the word is repeated (viii.) *Ex.* Masc. 1ſt *Sing.* अयकम् *Du.* इमकौ *Pl.* इमके 3d *Sing.* इमकेन *Du.* इमकाभ्याम् *Pl.* इमकैः (but, if repeated, एनेन, आभ्याम्, एभिः).

" When अदस् has taken the affix अकच्, an optional exception of the ſubſtitute औ (1ſt ſing.) muſt be affirmed, and उ will be ſubſtituted for the vowel following स्;" but not ſo, if औ be ſubſtituted for the final. This, not being expreſsly directed by the emendatory rule here cited, is deduced from the maxim, that, where two or more operations are directed by the ſame precept, all muſt take place, or all be omitted. Therefore, if the exception of औ do not take effect, the ſubſtitution of उ muſt alſo be neglected. *Ex.* Masc. 1ſt *Sing.* असकौ or असुकः *Du.* अमुकौ *Pl.* अमुके &c.

14. The perſonal pronouns, युष्मद् thou, and अस्मद् I, have no variation of gender.

15. युष्मद् thou. *Sing.* 1ſt त्वम् 2d त्वाम् 3d त्वया 4th तुभ्यम् 5th त्वत् 6th तव 7th त्वयि *Du.* 1ſt 2d युवाम् 3d 4th 5th युवाभ्याम् 6th 7th युवयोः *Pl.* 1ſt यूयम् 2d युष्मान् 3d युष्माभिः 4th युष्मभ्यम् 5th युष्मत् 6th युष्माकम् 7th युष्मासु.

16. अस्मद् I. *Sing.* 1ſt अहम् 2d माम् 3d मया 4th मह्यम् 5th मत् 6th मम 7th मयि *Du.* 1ſt 2d आवाम् 3d 4th 5th आवाभ्याम् 6th 7th आवयोः *Pl.* 1ſt वयम् 2d अस्मान् 3d अस्माभिः 4th अस्मभ्यम् 5th अस्मत् 6th अस्माकम् 7th अस्मासु.*

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* For the radical letters of theſe words, as far as म् incluſive, † युव and आव are ſubſtituted reſpectively, before the affixes of the dual number; and त्व and म before thoſe of the ſingular; but त्व and अह before सु (1ſt ſing.), तुभ्य and मह्य before ङे (4th ſing.), and तव and मम before ङस् (6th ſing.). Thoſe radical letters are retained in the plural, except 1ſt pl. for यूय and वय are ſubſtituted for them before जस्.

आ is ſubſtituted for the final (अद्) of both thoſe pronouns before any unaltered affix beginning with a conſonant; and before the affixes of the 2d caſe; and before the dual of the 1ſt. But यू ſhall be ſubſtituted before an unaltered affix beginning with a vowel; and a blank before ſuch affixes as do not authorize the ſubſtitution of आ, or of यू, for the final.

अश् (अ) is ſubſtituted for ङस् (6th ſing.) in inflecting thoſe pronouns; अम् for ङे (4th ſing.) and for the affixes of the 1ſt and 2d caſes; but अत् for शस् (2d pl.): ſo भ्यम् for भ्यस् (4th pl.); but अत् for the ſame in the 5th (pl.), and alſo for the 5th ſing. and laſtly आकम् for साम् (6th pl.).

In ſome of theſe inflections the vowel अ remains ſhort (1ſt ſing. and pl. 5th 6th ſing.), notwithſtanding the coalition of two ſuch vowels (Ch. 4. §. iv. 1. and 4.).

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† But not including the affix अवच्, which may be interpoſed as in other pronouns. *Ex.* आवकाम् you two (contemptuouſly, or dubiouſly). युवकाम् we two.

17. Theſe pronouns are occaſionally inflected otherwiſe, * in the 2d 4th and 6th caſes. *Sing.* 2d त्वा 4th 6th ते *Du.* 2d 4th 6th वाम् *Pl.* 2d 4th 6th वः (स्). *Sing.* 2d मा 4th 6th मे *Du.* 2d 4th 6th नौ *Pl.* 2d 4th 6th नः [स्].

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In compoſition, theſe pronouns are inflected as in the paradigma, when they are principal terms of the compound. *Ex.* परमयूयं you ſupreme ones.

But, when they are ſecondary terms, the inflections are intricate. For, if, from theſe pronouns, being ſingular or dual, (and ſubordinate,) a compound term be deduced, the ſubſtitution of त्व and म, or युव and आव, takes place, even when the compound term is employed in a different number. If, from the ſame pronouns, being plural, ſuch a compound term be deduced, neither युव and आव, nor त्व and म, are ſubſtituted, when the compound is ſingular or dual. But in all theſe compounds the ſubſtitution of त्व and अह (1ſt ſing.), of यूय and वय (1ſt pl.), of तुभ्य and मह्य (4thſing.), of तव and मम (6th ſing.), takes effect as uſual.

Thus अतित्वम् is 1ſt ſing. of the compound term, whether it ſignify ſurpaſſing thee, or ſurpaſſing you (two or more); but अतित्वाम् is 1ſt du. of the compound, ſignifying ſurpaſſing thee, and अतियुष्माम् 1ſt du. ſignifying ſurpaſſing you (many); but अतियुवाम् the 2d ſing. of ſuch a compound term ſignifying ſurpaſſing you two.

* In place of the regularly inflected pronouns, following an inflected word within the ſame ſentence, and ſtanding in the 2d 4th and 6th caſes, वाम् and नौ are *ſubſtituted reſpectively* in the dual number; वस् and नस् in the plural, and ते and मे in the ſingular: but त्वा and मा in the 2d ſing.

Theſe ſubſtitutes are not uſed at the beginning of a ſentence or of a verſe; nor (in compoſition) inſtead of the uninflected root. *Ex.* त्वांपातु may he cheriſh thee! इत्यस्मत्पुत्रोब्रवीति ſo ſays my ſon.

A preceding noun in the vocative caſe does not authorize the uſe of theſe ſubſtitutes, unleſs an epithet, agreeing with it, intervene.

They muſt be employed, when the pronoun is repeated in a ſecond preceptive ſentence; otherwiſe even the authorized uſe of them is optional: and it is likewiſe optional, even where the pronoun is ſo repeated, if it ſtood in the nominative caſe in the preceding ſentence.

They muſt not be employed, when the pronouns are contiguous to the particles च, वा, ह, अह, or एव, being immediately connected in ſenſe with *thoſe particles*: nor when they are contiguous to verbs ſignifying to ſee (but employed metaphorically), whether they be mediately or immediately connected with the verb.

# SECTION II.

## NUMERALS ENDING IN CONSONANTS.

1. चतुर् four. MASC. 1ſt चत्वारः 2d चतुरः NEUT. 1ſt 2d चत्वारि M. & N. 3d चतुर्भिः 4th 5th चतुर्भ्यः 6th चतुर्णाम् 7th चतुर्षु FEM. 1ſt 2d चतस्रः 3d चतसृभिः 4th 5th चतसृभ्यः 6th चतसृणाम् 7th चतसृषु.*

2. पञ्चन् five. M. F. N. 1ſt 2d पञ्च 3d पञ्चभिः 4th 5th पञ्चभ्यः 6th पञ्चानाम् 7th पञ्चसु.

3. षष् ſix. M. F. N. 1ſt 2d षट् or षड् 3d षड्भिः 4th 5th षड्भ्यः 6th षण्णाम् 7th षट्सु or षट्त्सु.

4. सप्तन् ſeven. M. F. N. 1ſt 2d सप्त 3d सप्तभिः 4th 5th सप्तभ्यः 6th सप्तानाम् 7th सप्तसु.

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* आम् (आ) is inſerted after the laſt vowel of चतुर् when an affix denominated *ſarvanámaſt'hâna* (1ſt pl.) is ſubjoined; and न् (नुट्) is prefixed to आम् (6th pl) after चतुर्, and after numerals called षट् (ix.). In the feminine gender चतसृ is ſubſtituted for चतुर् and inflected like तिसृ (ſee Ch. 6. §. vi. 2.).

आ may be ſubſtituted for the final of अष्टन् before affixes beginning with conſonants; or its final may be expunged like that of the other numerals and of all nouns ending in न्; and a blank (लुक्) is ſubſtituted for जस् and शस् (1ſt and 2d pl.) after numerals denominated षट् (ix.); but औश् (औ) for the ſame after अष्टा (ſubſtituted for अष्टन्).

The change of the final in the inflections of षष् is analogous to that of other nouns ending in ष्; except 6th pl. which is irregular.

5. अष्टन् eight. M. F. N. 1ſt 2d अष्टौ or अष्ट 3d अष्टाभिः or अष्टभिः 4th 5th अष्टाभ्यः or अष्टभ्यः 6th अष्टानाम् 7th अष्टासु or अष्टसु.

6. नवन् nine. M. F. N. 1ſt 2d नव 3d नवभिः 4th 5th नवभ्यः 6th नवानाम् 7th नवसु.

7. दशन् ten. M. F. N. 1ſt 2d दश 3d दशभिः 4th 5th दशभ्यः 6th दशानाम् 7th दशसु.

8. So एकादशन् eleven, द्वादशन् twelve, त्रयोदशन् thirteen,

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In compoſition, when theſe numerals are the principal terms of the compound, they are inflected as above: but when they are ſecondary, न् is not prefixed to आम् (6th pl.). In ſuch compounds of चतुर्, आ is inſerted after the laſt vowel, as abovementioned, before affixes named *ſarvanâmaſt'hâna*, but अ is ſo inſerted in the voc. ſing. *Ex.* 1ſt *Sing.* प्रियचत्वाः [र्] fond of four perſons. *Voc. Sing.* प्रियचत्वः [र्] 1ſt *Du.* प्रियचत्वारौ &c. With the other affixes, this compound term will be inflected like a common noun in र्. A ſimilar compound ending in षष् will be inflected like a common noun in ष्; and one, of which the laſt member is पंचन्, सप्तन् &c. is inflected according to the rules relative to nouns in न्. But a ſimilar compound term, of which the laſt member is अष्टन्, admits the optional ſubſtitution of आ for the final before conſonants (or before all the affixes according to ſome grammarians): it is therefore inflected like nouns in न्; or optionally, before conſonants (or even before vowels), like a primitive in आ (or even like the original numeral). But the radical न् does not become cerebral (though ſome authors have thought otherwiſe) when conjoined with the preceding ट्. *Ex.* प्रियाष्टन् fond of eight. 1ſt *Sing.* प्रियाष्टा,–ष्टाः. 1ſt 2d *Du.*–ष्टानौ,–ष्टौ. 1ſt *Pl.*–ष्टानः,–ष्टाः,–ष्टौ. 2d *Sing.*–ष्टानम्,–ष्टाम्. 2d *Pl.*–ष्टॄः(–ष्टॄ॰), –ष्टान्,–ष्टाः,–ष्टौ. 3d *Sing.*–ष्टॄा(–ष्टॄा),–ष्टा. 3d *Du.*–ष्टाभ्याम्,–ष्टभ्याम्. 3d *Pl.*–ष्टभिः,–ष्टाभिः. 4th *Sing.*–ष्टॄे(–ष्टॄे),–ष्टै(–ष्टे). 7th *Sing.*–ष्टनि –ष्टॄि(–ष्टॄि),–ष्टे(–ष्टि).

चतुर्दशन् fourteen, पञ्चदशन् fifteen, षोडशन् sixteen, सप्तदशन् seventeen, अष्टादशन् eighteen.*

9. The foregoing numerals are invariably plural; and those, which end in न् and षट्, are denominated षट्, and do not vary in the different genders.

# CHAPTER X.

## NOUNS ENDING IN SEMIVOWELS AND NASALS.

### SECTION I.

#### NOUNS IN यू, रू, वू, AND लू.

1. Nouns in यू and लू do not commonly occur; but are inflected regularly, when they do. *Ex.* कमलू one, who names the goddeſs LACSHMI or the lotos. MASC. 1ſt *Sing.* कमलूः 1ſt *Du.* कमलौ 2d *Pl.* कमलूः 3d *Du.* कमल्भ्याम् 7th *Pl.* कमल्षु.†

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* The reſt of the numerals end in र्, in अ, or in इ. एक one and द्वि two are pronouns; त्रि three, and other numerals in इ, have been already noticed (ſee Ch. 6. §. vi.); and ſo have शत a hundred, सहस्र a thouſand, &c. (ſee Ch. 5. §. iii.). त्रिंशत् thirty, चत्वारिंशत् forty, and पञ्चाशत् fifty, are declined like nouns in न् (Ch. 12. §. v.); but are reſtricted to the ſingular number.

† ष् is ſubſtituted for the स् of सु (7th pl.) after ſemivowels. In the neuter gender, ई is the termination of 1ſt and 2d du, and इ of 1ſt and 2d pl. (Ch. 4.).

2. गिर् ſpeech. FEM. 1ſt *Sing.* गीः [र्] 1ſt *Du.* गिरौ 2d *Pl.* गिरः 3d *Du.* गीर्भ्याम् 7th *Pl.* गीर्षु.

So the feminines पुर् a city, धुर् a load, द्वार् a gate, being verbal roots: and there are no common maſculines in र्, except the numeral चतुर्.

3. वार् water. NEUT. 1ſt and 2d *Sing.* वाः *Du.* वारी *Pl.* वारि. The other inflections of the neuter gender conform with thoſe of the preceding example (ii.).

4. दिव् the ſky. FEM. 1ſt *Sing.* द्यौः 1ſt *Du.* दिवौ 2d *Pl.* दिवः 3d *Du.* द्युभ्याम् 7th *Pl.* द्युषु.

5. The maſculine compounds of this feminine noun are inflected in the ſame manner. *Ex.* सुदिव् one (a country), that has a good ſky. 1ſt *Sing.* सुद्यौः. But the neuter compounds vary in the 1ſt and 2d caſes. *Ex.* विमलदिव् one (a day), that has a clear ſky. 1ſt and 2d *Sing.* विमलद्यु *Du.*—दिवी *Pl.*—दिवि.

6. Other nouns in व्, being verbal roots, *muſt be inflected* regularly, whenever any ſuch occur; obſerving that the penultimate इ उ vowel becomes long, when the root is denominated पद.

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In verbal roots, ending in र्, or व्, a penultimate इ उ vowel becomes long, when ſuch verbal root is denominated पद (1ſt ſing. 3d du. &c.). विसर्ग is ſubſtituted for the final र् as uſual (1ſt ſing.); and in 7th pl. for र् deduced from a ſubſtituted स् (ſee Ch. 11. §. iv.), but not for a radical र्; and स् is not doubled after र् (7th pl.); for a ſibilant is not doubled, if a vowel follow it.

औस् (औ) is ſubſtituted for the final of the noun दिव्, when सु (1ſt ſing.) follows: but उ is ſubſtituted for it, when the root is denominated पद (3d du. &c. and neut. 1ſt and 2d ſing.).

# SECTION II.

## NOUNS IN ऋ्, म्, ङ्, ण् AND न्.

1. सुगण् one, who counts well. Masc. 1ſt *Sing.* सुगण् 1ſt *Du.* सुगणौ 3d *Du.* सुगणभ्याम् 7th *Pl.* सुगणसु or सुगणट्सु.

So the ſynonymous word सुगाण्, and any other ending in ण्. *

2. Nouns in ङ् and ञ् do not occur. If occaſion ſhould ariſe for inflecting theſe terminations, the declenſion will be regular.

3. प्रशम् mild. Masc. 1ſt *Sing.* प्रशान् 1ſt *Du.* प्रशामौ 2d *Pl.* प्रशामः 3d *Du.* प्रशन्भ्याम् 7th *Pl.* प्रशंसु or प्रशंत्सु.

So any other noun in म् being a verbal root. †

4. राजन् a king. Masc. 1ſt *Sing.* राजा *Voc. Sing.* राजन् 1ſt *Du.* राजानौ 2d *Pl.* राज्ञः 7th *Sing.* राज्ञि or राजनि 3d *Du.* राजभ्याम् 7th *Pl.* राजसु.

5. व्योमन् the ſky. Neut. 1ſt and 2d *Sing.* व्योम *Voc. Sing.* व्योमन् or व्योम 1ſt 2d *Du.* व्योमनी or व्योम्नी *Pl.* व्योमानि.

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* Here the inflections are ſtrictly regular: but ट् may be ſubjoined to ण् final of a word (पद्), before a ſibilant (7th pl.).

† न् is ſubſtituted for म् being the final of a verbal root, when ſuch root is denominated पद्; and this न् is as it were null, ſo far as reſpects the ſubſtitution of a blank for it (3d du. &c.), and is not convertible into ङ्. Ex. प्रशान्तनोति (Ch. 2. §. iv. 7.).

6. So other nouns ending in न्;* but प्रतिदिवन् one, who ſports, &c. being derived from a verb ending in व्, lengthens the इ् vowel, when न् follows that ſemivowel, as all verbs in व् and र् do when a conſonant follows. *Ex.* 2d *Pl.* प्रतिदीव्नः.

7. The irregulars यूष (Ch. 5. §. i.) उदक and आस्य (Ch. 5. §. iii.), असृज् (Ch. 12. §. i. 7.) and दोष् (Ch. 11. §. iv. 5.) are optionally inflected in 2d pl. and 3d and following caſes like nouns in न् (iv. and v.). *Ex.* 2d *Pl.* यूषान् or यूषाः; उदकानि or उदानि; 3d उदकेन or उद्ना; असृजा or अस्ना.

8. यज्वन् one who ſacrifices, ब्रह्मन् the creator, and other terms, in which व्, or म्, is the laſt element of a conjunct, do not permit the expunging of the अ of अन्, after ſuch conjuncts. *Ex.* 2d *Pl.* यज्वनः, ब्रह्मणः.

9. दण्डिन् one, who bears a ſtaff. Masc. 1ſt *Sing.* दण्डी *Voc.* दण्डिन्

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* The penultimate vowel of a noun ending in न् becomes long before the affixes denominated सर्वनामस्थान (except the voc. ſing.): सु (1ſt ſing.) is as uſual expunged after the conſonant. But a blank is ſubſtituted for न् when this is the final of a word (पद) which is a crude noun (again excepting the voc. ſing.).

Before the other affixes, which begin with vowels, the root is as uſual denominated भ, not पद; and न् therefore is not expunged: but a blank is ſubſtituted for अ in the ſyllable अन् being a portion of the inflected root, and followed by an affix (सु &c.) beginning with a vowel, excepting ſuch as are denominated सर्वनामस्थान. But this is optional before ङि (7th ſing.) and औ (neut. 1ſt and 2d du.). The ſubſtitution of ञ् for न् after the palatine (Ch. 3. §. iii.) takes place, though the conſonants meet in conſequence of expunging a vowel. The *blank* abovementioned is as it were null, ſo far as regards the operation of affixes of *declenſion* (सुप्), and of denominations (संज्ञा), and of the augment तुक् ſubjoined *in right* of a कृत् affix: but not ſo in regard to other operations. Hence the ſubſtitution of *this* blank (for a final न्) does not authorize the inflecting of the root like a noun in अ by *prolonging* the *vowel in* the dual before conſonants, and ſubſtituting the *diphthong in the plural; nor prevent the coalition* of vowels, if the next word begin with a vowel.

1ſt *Du.* दण्डिनौ 2d *Pl.* दण्डिनः 3d *Du.* दण्डिभ्याम् 7th *Pl.* दण्डिषु NEUT. 1ſt 2d *Sing.* दण्डि *Du.* दण्डिनी *Pl.* दण्डीनि &c.

So other nouns terminated by the ſyllable इन् (as यशस्विन् glorious; वाग्मिन् loquacious); and the terms हन् to kill, and पूषन् and अर्यमन् the ſun.*

10. मघवन् a title of INDRA, is irregular, for it may ſubſtitute तृ (त्) for the final; and be conſequently inflected like a noun in त् (ſee Ch. 12. §. v.). But, when it retains its final न्, it is regular (iv.) in the firſt five inflections, and irregular in the reſt before vowels; for this word, and श्वन् a dog, and युवन् young, when they end in अन् and are denominated भ, change the ſemivowel to the vowel, if an affix, not being a तद्धित one, follow.†

11. अर्वन् (1. a horſe, 2. any thing low,) is irregular, when not preceded by the privative particle; for it ſubſtitutes तृ (त्) for the final except the 1ſt ſing. and conſequently conforms, in the other inflections, with nouns in त्. But अनर्वन् is inflected like यज्वन् (viii.).

12. पथिन् a road, मथिन् a churning ſtaff, and ऋभुक्षिन् a title of INDRA, the thunderer, are irregular; for they ſubſtitute आ for the

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* Theſe do not prolong the vowel, unleſs in 1ſt and 2d pl. of the neuter, and in 1ſt ſing. of the Maſc. (excepting always the voc. ſing). *Ex.* वृत्रहन् a title of INDRA who ſlew VRITRA; 1ſt *Du.* —हणौ 2d *Pl.* —घ्नः (for the guttural घ् is ſubſtituted for ह् in the term हन्, when न् immediately follows).

† The ſubſequent vowel merges as uſual in the ſubſtitute for the ſemivowel; and this coaleſces with the preceding vowel, forming a *guṇa* diphthong in one inſtance, and a long vowel in the other. *Ex.* 1ſt *Sing.* मघवान् or —वा *Voc.* —वन् 1ſt *Du.* मघवंनौ or —वानौ 2d *Pl.* मघवतः or मघोनः 3d *Du.* मघवद्भ्याम् or —वभ्याम् 7th *Pl.* मघवत्सु or —वसु. So युवन् young. 1ſt *Sing.* युवा 1ſt *Du.* युवानौ 2d *Pl.* यूनः 3d *Du.* युवभ्याम् 7th *Pl.* युवसु. And श्वन् a dog. 1ſt *Sing.* श्वा 1ſt *Du.* श्वानौ 2d *Pl.* शुनः 3d *Du.* श्वभ्याम् 7th *Pl.* श्वसु.

final in 1ſt ſing. (except the neuter gender); and the two firſt of them ſubſtitute अ for इ, and न्य् for ध्, before the affixes denominated सर्वनामस्थान; and all three ſubſtitute a blank for the laſt vowel and ſubſequent conſonant before the reſt of the affixes beginning with vowels (including 1ſt and 2d dual in the neuter gender); and before the feminine termination. But in the neuter gender the 1ſt and 2d ſing. are regular, becauſe the affix is rejected leaving the inflective root unaffected. *Ex.* Masc. 1ſt *Sing.* पन्थाः *Voc. Sing.* पथिन् 1ſt *Du.* पन्थानौ 2d *Pl.* पथः 3d *Du.* पथिभ्याम् 7th *Pl.* पथिषु. Fem. सुपथी (an epithet of a city that has good roads) inflected like other nouns in ई. Neut. सुपथिन् (epithet of a foreſt interſected by good roads). 1ſt 2d *Sing.* सुपथि *Voc. Sing.* —थि or —थिन् 1ſt 2d *Du.*—थी 1ſt 2d *Pl.*—न्यानि. So Masc. 1ſt *Sing.* ऋभुक्षाः *Voc. Sing.*—क्षन् 1ſt *Du.*—क्षाणौ 2d *Pl.*—क्षः 3d *Du.* —क्षभ्याम् 7th *Pl.*—क्षसु. Fem. ऋभुक्षी (epithet of an army deſtitute of a General) inflected like other nouns in ई.

13. ब्रह्मन् the Supreme Being. Neut. 1ſt 2d *Sing.* ब्रह्म *Voc.* ब्रह्म or ब्रह्मन् 1ſt 2d *Du.* ब्रह्मणी 1ſt 2d *Pl.* ब्रह्माणि. For in the neuter gender, the vocative ſingular optionally rejects the final न्, and अ is not expunged in the ſyllable अन्, after ſuch a conjunct (viii.).

14. अहन् a day is irregular; for र् (convertible into उ) is ſubſtituted for its final, when it is denominated पद् (that is before affixes beginning with conſonants); and ः, when no affix follows. *Ex.* Neut. 1ſt 2d *Sing.* (and *Voc. Sing.*) अहः [ः] 1ſt 2d *Du.* अह्नी or अहनी 1ſt 2d *Pl.* अहानि 3d *Sing.* अह्ना *Du.* अहोभ्याम् 7th *Sing.* अह्नि or अहनि 7th *Pl.* अहस्सु or अहःसु.*

* In derivative compounds of this word with numerals, and with वि and साय, in which, as in certain others, the root is convertible into अह्न, अहन् may be ſubſtituted for अह्न

15. *No* common nouns in न् with any other penultimate, but आ and ऋ, occur. Should there be occaſion to inflect any ſuch, the rules peculiar to theſe penultimates muſt be neglected.

# CHAPTER XI.

## NOUNS ENDING IN ASPIRATED CONSONANTS.

### SECTION I.

#### NOUNS IN ह्, क्, भ्, ध्, ढ् AND ष्.

N. B. The neuter gender interpolates नुम् in 1ſt 2d pl. of nouns ending in any conſonant but a naſal and ſemivowel.

1. लिह् one, who licks. Masc. 1ſt *Sing.* लिट् or लिड् 1ſt *Du.* लिहौ 2d *Pl.* लिहः 3d *Du.* लिड्भ्याम् 7th *Pl.* लिट्सु or लिट्त्सु. Maſculines and feminines in ह् are thus inflected regularly.* The following are irregular.

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before झि (7th ſing.). *Ex.* द्याह्न produced in two days. Masc. 1ſt *Sing.* द्याह्नः 7th *Sing.* द्याह्ने, द्याहनि, or द्याह्नि.

In other compounds of this word, as दीर्घाहन् an epithet of the ſeaſon in which the days are long, the five firſt inflections are regular in the maſculine gender. 1ſt *Sing.* दीर्घाह्ना 1ſt *Du.* —ह्नौ (But the voc. ſing. is irregular.—ह्नः [ह्न].) 2d *Pl.* —ह्नः 3d *Du.* —होभ्याम् 7th *Pl.* —हःसु or —हसु.

* ट् is ſubſtituted for ह् at the end of a word (पद) and before (झलू) any conſonant but a naſal or ſemivowel (Ch. 4. §. vii. 3.). The ſoft unaſpirated conſonant is by a general rule (Ch. 3. §. iii. 3.) ſubſtituted at the end of the word, and before a conſonant (3d du. &c.); and the

2. दुह्‌ one, who milks. 1ſt *Sing.* धुक्‌ or धुग्‌ 1ſt *Du.* दुहौ 2d *Pl.* दुहः 3d *Du.* धुग्भ्याम् 7th *Pl.* धुक्षु.*

3. दुह्‌ one, who hates. 1ſt *Sing.* धुक्‌, धुग्‌, धुट्‌ or धुड्‌ 1ſt *Du.* दुहौ 2d *Pl.* दुहः 3d *Du.* धुग्भ्याम् or धुड्भ्याम् 7th *Pl.* धुक्षु, धुट्‌सु or धुट्‌त्सु. So मुह्‌ one, who errs (*Ex.* 1ſt *Sing.* मुक्‌, मुग्‌, मुट्‌ or मुड्‌). स्नुह्‌ one, who ſpues (*Ex.* 3d *Du.* स्नुग्भ्याम् or स्नुड्भ्याम्). स्निह्‌ one, who loves (*Ex.* 7th *Pl.* स्निक्षु, स्निट्‌सु or स्निट्‌त्सु).†

4. विश्ववाह्‌ upholder of the univerſe. 1ſt *Sing.* विश्ववाट्‌,—ड्‌ 1ſt *Du.* विश्ववाहौ 2d *Pl.* विश्वौहः 3d *Du.* विश्ववाड्भ्याम्.‡

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hard unaſpirated conſonant may be ſubſtituted, when disjunction of letters follows (1ſt ſing.), and before a ſibilant (7th pl.). ध्रु (transformable into द्रु and ultimately into र्‌) may be *prefixed to* स (7th pl.) after इ (Ch. 3. §. iv. 4. *.) and this is converted into ट्‌ before the hard conſonant (7th pl.).

But घ्रु (inſtead of द्रु) is ſubſtituted for ह्‌ being the final of a vowel, which in its elementary form has द्रु for its initial (ii). The ſubſtitution of unaſpirated conſonants (1ſt ſing. 3d du. 7th pl.) takes place as before by general rules.

घ्रु or द्रु may be ſubſtituted in the abovementioned circumſtances for ह्‌ final of the verbs दुह्‌ to wiſh to kill, मुह्‌ to be incapable of diſcriminative thought, ष्णुह्‌ to ſpue, and ष्णिह्‌ to bear affection (iii.).

* The unaſpirated initial is here permuted, when the root is denominated पद्‌ (Ch. 4. §. vii. 3. *.). So बुध्‌ intelligent. 1ſt *Sing.* भुत्‌ or भुद्‌ 1ſt *Du.* बुधौ 2d *Pl.* बुधः 3d *Du.* भुद्भ्याम् 7th *Pl.* भुत्सु.

† उष्णिह्‌, a derivative of ष्णिह्‌, formed by a ſpecial rule, with the affix क्विन्‌, requires the excluſive ſubſtitution of the guttural element (घ्रु). *Ex.* उष्णिह्‌ a particular ſort of metre. Fem. 1ſt *Sing.* उष्णिक्‌,—ग्‌ 3d *Du.* उष्णिग्भ्याम् 7th *Pl.* उष्णिक्षु.

‡ उठ्‌ (उ) is ſubſtituted for the ſemivowel of वाह्‌ (derived from वह to obtain), when this is denominated भ (2d pl. &c.). The ſubſequent vowel merges, as uſual, in the ſubſtituted vowel. The वृद्धि element (inſtead of the *guṇa* one) is ſubſtituted for both vowels, when आ is followed by उठ्‌ (Ch. 3. §. 2. Note ¶).

5. अनडुह् an ox. 1ſt *Sing.* अनड्वान् *Voc. Sing.*—ड्वन् 1ſt *Du.*—ड्वाहौ 2d *Pl.*—डुहः 3d *Du.*—दुड्भ्याम् 7th *Pl.*—दुत्सु.*

6. तुराषाह् a title of INDRA. 1ſt *Sing.* तुराषाट्, —षाड् 1ſt *Du.*—साहौ 2d *Pl.* साहः 3d *Du.*—षाड्भ्याम् 7th *Pl.*—षाट्सु, —षाट्त्सु.†

7. उपानह् a ſhoe. FEM. 1ſt *Sing.* उपानत्, —नद् 1ſt *Du.*—नहौ 2d *Pl.*—नहः 3d *Du.*—नद्भ्याम् 7th *Pl.*—नत्सु.‡

8. Should any nouns in ह्, व्, and भ् occur,‖ their inflection with the affixes, of which the initials are conſonants, have been ſufficiently indicated (ii. iii. and vii.): the radicals will remain before the affixes of which the initials are vowels. By the ſame analogy nouns in भ् or ह् may be inflected, when neceſſary. *Ex.* ककुभ् region, ſpace. FEM. 1ſt *Sing.* ककुप्, —ब् 1ſt *Du.*—भौ 3d *Du.*—क्ष्याम् 7th *Pl.*—क्षु.

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* आम् (आ) is inſerted after the laſt vowel of अनडुह् (Ch. 4. §. vi. 7. *.), followed by the affixes called सर्वनामस्थान; but अम् (अ) is ſo inſerted in the voc. ſing. The preceding vowel is of courſe converted into the ſemivowel. न् is inſerted after अ (or आ) become the laſt vowel of अनडुह्, when सु (1ſt ſing.) follows. द् is ſubſtituted for the final of this noun (and of certain terms in स्), at the end of the word (3d du. and 7th pl.).

In the neuter gender आ muſt be inſerted in 1ſt and 2d pl. but not in the other numbers of thoſe caſes. *Ex.* सनडुह् poſſeſſing good oxen. 1ſt and 2d *Sing.* सनडुत्, —दुद् *Du.*—दुहि *Pl.*—दुंहि 3d *Sing.*—दुहा 3d *Du.*—दुद्भ्याम्.

† The cerebral ष् is ſubſtituted for स् of षह् to bear, when this becomes साह् (1ſt ſing. 2d du. 7th pl.), being deduced from साह् a derivative of that verb.

‡ भ् (inſtead of ह्) is ſubſtituted for ह् final of नह् (deduced from णह् to bind). The ſubſtitution of the unaſpirated conſonants takes place as before.

‖ See the irregular noun वृभ् in a preceding note. (2.*.).

# SECTION II.

## NOUNS ENDING IN ख्, फ्, छ्, ठ् AND थ्.

1. अग्निमथ् one, who obtains fire by attrition. 1st *Sing.* अग्निमत्, —मद् 1st *Du.*—मथौ 3d *Du.*—मद्भ्याम् 7th *Pl.*—मत्सु. The inflections are here regular, with the usual substitution of the unaspirated consonants in their proper places.

2. Should any nouns in ख्, ठ् or फ् occur, they will be inflected by this analogy.

3. A noun in छ् generally substitutes श् throughout its inflections: but, in some instances, ष् before a झल् consonant, or at the end of the inflected word; for श् is substituted for छ् together with the augment तुक् of the preceding vowel, if an affix beginning with a nasal follow, or if the affix क्ति, or an affix beginning with a झल् consonant and containing a mute क् or ङ्, be subjoined. But in other instances ष् is substituted for छ् at the end of a word, or before a झल् consonant. *Ex.* शब्दप्राछ् one, who inquires concerning a word. 1st *Sing.* शब्दप्राट्,—प्राड् 1st *Du.*—प्राछौ (according to one etymology), —प्राशौ (according to another derivation) 3d *Du.*—प्राड्भ्याम्.

# SECTION III.

## NOUNS ENDING IN श्.

1. विश् one who enters. 1st *Sing.* विट्, —ड् 1st *Du.* विशौ 2d *Pl.* विशः (Neut. गृहविश् entering the house. 1st 2d *Sing.*—विट्,—विड् *Du.*—विशी *Pl.*—विंशि) 3d *Du.* विड्भ्याम् 7th *Pl.* विट्सु or विट्त्सु.

2. दिश् ſpace. FEM. 1ſt *Sing.* दिक्,—ग् 1ſt *Du.* दिशौ 2d *Pl.* दिक्षः 3d *Du.* दिग्भ्याम् 7th *Pl.* दिक्षु.*

3. The ſubſtitution of the guttural element is optional in the inſtance of नश् one, who periſhes. *Ex.* 1ſt *Sing.* नक्,—ग्,—ट्,—ड् 3d *Du.* नग्भ्याम् or नड्भ्याम्.

4. दृश् ſight (FEM.), and तादृश् ſuch, and ſimilar derivatives from दृश् to ſee, ſubjoined to pronouns (Ch. 9. §. i. 12.), are inflected like दिश्.†

5. निश्, ſubſtituted for निशा in 2d pl. &c. (Ch. 5. §. vi.), is inflected like विश्; but, if the rule for the ſubſtitution of ष् be limited to verbs, the palatine element muſt be ſubſtituted for the final. *Ex.* 3d *Du.* निज्भ्याम् 7th *Pl.* निक्षु.

## SECTION IV.

### NOUNS IN ष्.

1. त्विष् ſplendour. FEM. 1ſt *Sing.* त्विट्,—ड् 1ſt *Du.* त्विषौ 2d *Pl.*

* For terms, (or, according to ſome interpretations, verbs only,) ending in श्, ſubſtitute ष् for the final at the end of a word, and before (झल्) any conſonant but a naſal or ſemivowel. But nouns terminated by the affix क्विन् ſubſtitute the guttural letter at the end of a word. Thus स्पृश्, and ſuch of its compounds as admit that affix, are inflected like दिश्.

† It may be here remarked, as an example of the intricacy of grammar, that, according to ſome grammarians, the ſubſtitution of the guttural element is an exception to the ſubſtitution of ष्; and ख्, being therefore ſubſtituted as the guttural element moſt congenial to श्, ſhould remain when the hard unaſpirated conſonant is not ſubſtituted; for the ſubſtitution of the guttural ſhould be as it were null, in this inſtance, ſo far as reſpects the conſequent ſubſtitution of the unaſpirated ſoft conſonant. But the objection may be obviated on the authority of uſage, as exhibited in the grammar itſelf: whence it may be inferred, that ſuch ſubſtitution is not as it were null in this inſtance.

त्विषः (Neut. बहुत्विष् very ſplendid. 1ſt 2d *Sing.*—त्विट्,—त्विड् *Du.* —त्विषी *Pl.* —त्विंषि) 3d *Du.* त्विड्भ्याम् 7th *Pl.* त्विट्सु or त्विट्त्सु.

So रत्नमुष् (Masc.) a ſtealer of gems, and other nouns in ष्; for the unaſpirated ſoft conſonant is as uſual ſubſtituted, at the end of the word, for the ऊल् conſonant.

2. But nouns in ष्, derived through the affix क्विन्, ſubſtitute the guttural as uſual. *Ex.* दधृष् an irregular derivative from ञिधृषा (to be preſumptuous) with the affix क्विन्. 1ſt *Sing.* दधृक्,—ग्; 1ſt *Du.* —ष्टौ 3d *Du.*—ग्भ्याम् 7th *Pl.*—क्षु.

3. Nouns ending in ष्, deduced from स् (their *original* termination, but for which ष् has been ſubſtituted), are ſubject to the rule for ſubſtituting रु for स्; ſince the ſubſtitution of ष् is, in this reſpect, as it were null. *Ex.* आशिष् bleſſing. Fem. 1ſt *Sing.* आशीः 1ſt *Du.* आशिषौ 3d *Du.* आशीर्भ्याम्. So पिपठिष् deſirous of reading. 1ſt *Sing.* —ठीः* 7th *Pl.*—ठीषु,—ठीःषु.†

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* Neut. 1ſt 2d *Pl.* पिपठिषि; for the blank, ſubſtituted for the final vowel of the root, prevents this being treated as a word ending in a conſonant, ſo far as reſpects the interpolation of न् (ſee Ch. 12. §. iii. 3.).

† For theſe, being verbal roots, which, by means of the ſubſtitution of रु, end in ऊ, the penultimate इक् vowel becomes long in 1ſt ſing. 3d &c. du. and 7th pl. (Ch. 10. §. i. 1. †.). And the cerebral letter is ſubſtituted for स् (7th pl.) after any vowel excepting अ (and आ), though a ſibilant, or विसर्ग, intervene (Ch. 4. §. i. 14.). The ſubſtitution of विसर्ग is here optional before the ſibilant (Ch. 3. §. iv. 5.): and, when that does not take place, ष् is ſubſtituted for स् before ष्, which is ſubſtituted, as before, after the (इण्) vowel, though the ſibilant intervene.

4. धनुष् a bow. NEUT. 1ſt 2d *Sing.* धनुः [ष्] *Du.* धनुषी *Pl.* धनूंषि 3d *Sing.* धनुषा 3d *Du.* धनुर्भ्याम् 7th *Pl.* धनुष्षु or धनुःषु. So चक्षुष् the eye, हविष् an oblation, and other neuter nouns in ष् ſubſtituted for स्.*

5. दोष् the arm (neut. and ſometimes maſc.) is irregular, not only becauſe the original termination is स्; but becauſe, by ſpecial rule, it optionally ſubſtitutes दोषन् in 2d pl. and 3d &c. caſes. *Ex.* 1ſt *Sing.* दोः 1ſt *Du.* MASC. दोषौ NEUT. दोषी 3d *Sing.* दोषा or दोष्णा &c. But दोषन् may be conſidered as an original term, and inflected through all the caſes. *Ex.* 1ſt *Du.* दोषणी.

6. सजुष् companion is irregular (though this ष् be radical), ſubſtituting रु (convertible into र् and into विसर्ग) for the final at the end of a word: and the penultimate (being an इ उ vowel) becomes long, becauſe the verbal root, after that ſubſtitution, is one ending in र् (Ch. 10. §. i.). *Ex.* 1ſt *Sing.* सजूः 1ſt *Du.* सजुषौ 3d *Du.* सजूर्भ्याम्.

7. चिकीर्ष् deſirous of acting. 1ſt *Sing.* चिकीः [र्] 1ſt *Du.* चिकीर्षौ 3d *Du.* चिकीर्भ्याम् 7th *Pl.* चिकीर्षु.†

8. विविक्ष् deſirous of entering. 1ſt *Sing.* विविट्,—ड् 1ſt *Du.*—क्षौ 3d *Du.*—ड्भ्याम् 7th *Pl.*—ट्सु,—ट्त्सु.‡

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* Here the vowel becomes long in 1ſt 2d pl. becauſe, after the interpolation of न्, the root ends in a conjunct of which the laſt element is स्, and the affix is denominated सर्वनामस्थान; and the cerebral letter is ſubſtituted in right of the ट्ण् element, although an interpolated न्, transformed into अनुस्वार, intervene (Ch. 4. §. i. 14.).

† Here the final स् (for that was the original termination) is expunged at the end of the word (पद), becauſe it is the final of a conjunct in which र् was the preceding element (Ch. 3. §. iii. 1.): and विसर्ग is not ſubſtituted for a natural र् in 7th pl. (Ch. 10. §. i. †.).

‡ This word is derived from विष् to pervade, by means of the affix सन्, which forms a

9. तक्ष् one, who pares. 1ſt *Sing.* तट्, तड् 1ſt *Du.* तक्षौ 3d *Du.* तक्ष्णाम् 7th *Pl.* तट्सु or तट्त्सु. This is an example of derivatives with the affix क्विप् from verbs ending in क्ष्; for a guttural letter, being the firſt element of a conjunct, is expunged at the end of a word, and before झल् (Ch. 4. §. vii. 2.). So गोरक्ष् 1ſt *Sing.* गोरट्,—ड्.*

# SECTION V.

## NOUNS IN स.

1. वेधस् the Creator (a title of BRAHMA'). 1ſt *Sing.* वेधाः *Voc.* वेधः 1ſt *Du.* वेधसौ 2d *Pl.* वेधसः 3d *Du.* वेधोभ्याम् 7th *Pl.* वेधःसु or वेधस्सु. So other maſculine and feminine nouns in अस्.†

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derivative verb, and to which क्विप् is ſubjoined to form the crude noun; and here ष् has been ſubſtituted for श् before the झल् conſonant, and ſhould be transformed into क् before स्; and this स् is convertible into ष् after the guttural element. But, the final of the conjunct being expunged at the end of the word (पद्), (for the ſubſtitution of ष् is as it were null, ſo far as it might authorize the expunging of its ſubſtitute क् as the firſt element of a final conjunct;) the word (1ſt ſing. 3d du. &c.) ends in ष् ſubſtituted for श्; for there is now no cauſe for the ſubſtitution of क्.

* But that does not take place, when the ſame words are derived, by means of the ſame affix क्विप्, from the ſame verbs (तक्षु to make thin and रक्ष to guard), after ſubjoining to them the affix णि; for here the blank ſubſtituted for णि inherits the powers of the original, and prevents the expunging of क् as the firſt element of a final conjunct. The laſt element of the final conjunct is therefore expunged; for the blank does not inherit the powers of the original in reſpect of this operation. *Ex.* 1ſt *Sing.* तक्,—ग्; गोरक्,—ग्. So पिपक्,—ग् (1ſt *Du.* पिपक्षौ,) deſirous of maturing; विवक्,—ग् (1ſt *Du.* विवक्षौ,) deſirous of ſaying; दिधक्,—ग् (1ſt *Du.* दिधक्षौ,) deſirous of burning: derived from the verbs पच to ripen, वच to ſay, and दह to burn, with the affix सन्, by means of the affix क्विप्. For here the ſubſtitution of क् is as it were null, in regard to the conſequent expunging of the firſt element of the conjunct.

† The penultimate of a word terminated by अस् (excepting crude verbs) becomes long when सु (1ſt ſing.) follows, unleſs in the Voc.

2. उशनस्, name of the regent of the planet Venus, is irregular (*Ex.* 1ſt *Sing.* उशना *Voc. Sing.*—नन्,—नस्,—न); and ſo are अनेहस् time, and the obſolete term पुरुदंशस्; for theſe three words ſubſtitute अन् (अनङ्) for the final in the 1ſt ſing. except the voc. But in regard to उशनस्, this exception is optional; and the final न् may be expunged in the voc. ſing.

3. पयस् water. Neut. 1ſt 2d *Sing.* पयः *Du.* पयसी *Pl.* पयांसि 3d *Sing.* पयसा 3d *Du.* पयोभ्याम् 7th *Pl.* पयःसु or पयस्सु.*

4. Nouns, of which the termination includes a mute उ् vowel, interpolate न्, when the affixes denominated सर्वनामस्थान follow. A participle preſent, terminated by वसु, converts its ſemivowel into a vowel, when the inflective root is denominated म; and ſubſtitutes द् for the final स् at the end of the word (पद). *Ex.* विद्वस् knowing. 1ſt *Sing.* विद्वान् *Voc.* विद्वन् 1ſt *Du.* विद्वांसौ 2d *Pl.* विदुषः 3d *Du.* विद्वद्भ्याम् 7th *Pl.* विद्वत्सु.†

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But, in verbs, it remains ſhort. *Ex.* सुवस् one, who covers well. 1ſt *Sing.* सुवः; पिण्डगस् or —गल्स् one, who eats a lump of food. 1ſt *Sing.*—गूः or —गुलः.

* Here, and in other neuters in स्, the vowel becomes long, after the interpolation of न् in right of the सर्वनामस्थान affix (1ſt 2d pl.), before a conjunct of which the laſt element is स्.

But the vowel does not become long in right of a सर्वनामस्थान affix, if the word that ends in a conjunct, the laſt element of which is स्, be a verb. *Ex.* सुहिंस् one, who ſmites well. Masc. 1ſt *Sing.* सुहिन् 1ſt *Du.* सुहिंसौ 2d *Pl.* सुहिंसः 3d *Du.* सुहिन्भ्याम् 7th *Pl.* सुहिन्सु.

† But if इ (इट्) have been prefixed to the affix beginning with व्, the prefix does not remain, when the ſemivowel is converted into a vowel. *Ex.* सेदिवस् ſitting. 2d *Pl.* सेदुषः.

5. The verbs स्रंसु, and ध्वंसु, to fall, alſo ſubſtitute द् for the final स् at the end of the word: and their derivatives with the affix क्विप् reject the penultimate न्, becauſe the affix contains a mute क्. *Ex.* 1ſt *Sing.* ध्वत्,—द् 1ſt *Du.* ध्वसौ 2d *Pl.* ध्वसः 3d *Du.* ध्वद्भ्याम्.

6. Verbs ending in स्, and of which the penultimate is an इक् vowel, prolong this penultimate at the end of the word; for the verb ends in र्, ſince the final स् is converted into र्. *Ex.* सुपिस् one, who moves well. 1ſt *Sing.* सुपीः 1ſt *Du.* सुपिंसौ 2d *Pl.* सुपिसः 3d *Du.* सुपीर्भ्याम् 7th *Pl.* सुपीष्षु or सुपीःषु.

7. पुंस् a man is irregular; ſubſtituting अस् (असुङ्) for the final, when affixes denominated सर्वनामस्थान follow. *Ex.* Masc. 1ſt *Sing.* पुमान् *Voc.* पुमन् 1ſt *Du.* पुमांसौ 2d *Pl.* पुंसः 3d *Du.* पुंभ्याम् 7th *Pl.* पुंसु Neut. सुपुंस् epithet of a family conſiſting of good men. 1ſt 2d *Sing.* सुपुन् *Du.* सुपुंसी *Pl.* सुपुंसि.

# CHAPTER XII.

## NOUNS ENDING IN UNASPIRATED CONSONANTS.

### SECTION I.

#### NOUNS IN ज्.

1. रुज् diſeaſe. Fem. 1ſt *Sing.* रुक्,—ग् 1ſt *Du.* रुजौ 2d *Pl.* रुजः 3d *Du.* रुग्भ्याम् 7th *Pl.* रुक्षु. So भाज् partaker, भुज् enjoyer, and

other maſculine and feminine nouns in ज्; for the guttural letter (कवर्ग) is ſubſtituted for the palatine (चवर्ग) at the end of a word, and when (झल्) any conſonant, but a naſal and ſemivowel, follows.

2. राज् king. 1ſt *Sing.* राट्,—ड् 1ſt *Du.* राजौ 2d *Pl.* राजः 3d *Du.* राड्भ्याम् 7th *Pl.* राट्सु, or राट्त्सु. So विभ्राज् (1ſt *Sing.* विभ्राट्, —ड्) eſpecially reſplendent, and other ſimilar derivatives of टुभ्राजृ contradiſtinguiſhed from भ्राजृ, whoſe derivatives are regular. (*Ex.* विभ्राज् 1ſt *Sing.* विभ्राक्,—ग्). So likewiſe देवेज् worſhipper of the gods (1ſt *Sing.* देवेट्,—ड्) and other ſimilar derivatives of यज् to ſacrifice, &c. excepting ऋत्विज् a regular officiating prieſt (1ſt *Sing.* ऋत्विक्,—ग्). Alſo विश्वसृज् (1ſt *Sing.*—ट्,—ड्) Creator of the univerſe, and other ſimilar derivatives of सृज्, excepting स्रज् a garland (FEM. 1ſt *Sing.*—क्,—ग्); and excepting असृज् blood (neut.), which is irregular (ſee vi.). Alſo परिमृज् one who cleanſes around (1ſt *Sing.* —ट्,—ड्) and other ſimilar derivatives of मृज्. Alſo ſuch derivatives of भ्रस्ज् *Ex.* 1ſt *Sing.* भृट्,—ड्, one, who fries. 1ſt *Du.* भृज्जौ* 3d *Du.* भृड्भ्याम्. Likewiſe परिव्राज् (1ſt *Sing.*—ट्,—ड्) one, who has abandoned all worldly things.†

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* Here the vowel has been ſubſtituted for the ſemivowel. स् being the firſt element of a final conjunct is expunged; and, when the conjunct is not final of an inflective root denominated पद्, स् is changed to ष्, which is transformed into the homogeneous ſoft unaſpirated conſonant before the ſoft conſonant.

† Theſe are inflected by ſubſtituting ष् for ज् at the end of the word, and before (झल्) conſonants.

विश्वराज् univerſal monarch is particularly irregular, making the laſt vowel of the firſt term long, when the final letter of the ſecond is altered: 1ſt *Sing.* विश्वाराट्,—ड् 1ſt *Du.* विश्वराजौ 3d *Du.* विश्वाराड्भ्याम्.

3. युज् one, who joins. 1ſt *Sing.* युड् 1ſt *Du.* युञ्जौ 2d *Pl.* युजः 3d *Du.* युग्भ्याम् 7th *Pl.* युक्षु.*

4. खञ्ज् lame, or unable to walk. 1ſt *Sing.* खन् 1ſt *Du.* खञ्जौ 3d *Du.* खद्भ्याम् 7th *Pl.* खत्सु.†

5. उर्ज् ſtrength, or ſtrong. Masc. 1ſt *Sing.* उर्क्, उर्. 1ſt *Du.* उर्जौ 3d *Du.* उर्भ्याम् 7th *Pl.* उर्क्षु. Neut. 1ſt 2d *Sing.* उर्क्, उर् *Du.* उर्जी *Pl.* उंर्जि (or उर्जि according to ſome).‡ But, in compoſition with बहु, this word does not interpoſe न् after the vowel, but optionally before the laſt conſonant. Neut. 1ſt 2d *Pl.* बहूर्जि or बहूंर्जि.

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* This is inflected by interpolating न् after the vowel, before affixes denominated सर्वनामस्थान. Conſequently, in 1ſt ſing. ज्, becoming the final of a conjunct, is expunged: and the word being derived from the affix क्विन्, the guttural element muſt be ſubſtituted (viz. in 1ſt ſing. ङ् for न्). Again; in 1ſt du. and pl. and 2d ſing. and du. अनुस्वार, being ſubſtituted for न्, is converted into ञ् as homogeneous to the ſubſequent ज्. The reſt of the inflections conform with thoſe of युज्.

But, in compoſition, this word is regular. (*Ex.* अश्वयुज् the aſteriſm *Aſwini*. 1ſt ſing. अश्वयुक्, -ग्); and ſo is the ſame word derived from the verb युज instead of युजिर्. *Ex.* युज् one, who meditates with abſorbed contemplation. 1ſt ſing. युक्, -ग्.

† Here नुम् (न्) has been interpolated (in the verb खजि to be unable to walk), as in other verbs, that contain a mute ञ्. The final element of the conjunct is expunged at the end of the word (पद): but the guttural element is not ſubſtituted, becauſe the term is not deduced from the affix क्विन् (1ſt ſing. 3d du. &c.).

‡ This noun is an inſtance of the exception reſpecting a conjunct, in which the firſt element is र्; for the final of ſuch a conjunct (unleſs it be स्) is not expunged at the end of word (ſee Ch. 11. §. iv. 7.).

6. असृज् blood. NEUT. 1ſt 2d *Sing.* असृक्,—ग् *Du.* असृजी *Pl.* असृंजि (or 2d *Pl.* असानि) 3d *Sing.* असृजा, or असृग्भा 3d *Du.* असृग्भ्याम्, or असभ्याम्. For this, in 2d pl. and 3d &c. caſes, is irregular, optionally ſubſtituting असन्.

# SECTION II.

## NOUNS IN ब्, ग्, AND ड्.

When any nouns ending in ब्, ग्, or ड् occur, they are inflected regularly; with the uſual ſubſtitution of the hard conſonant in 7th pl. and optionally in 1ſt ſing.

# SECTION III.

## NOUNS IN द्.

1. ककुद् a bull's hump. FEM. 1ſt *Sing.* ककुत्,—द् 2d *Du.* ककुदौ 3d *Du.* ककुद्भ्याम् 7th *Pl.* ककुत्सु. So क्रव्याद् eater of fleſh, हृषद् a ſtone, तमोनुद् a luminary, and other maſculine and feminine nouns in द्. They are inflected by the general rules before explained.

2. पद् is thus inflected; and ſo is the ſame word, optionally ſubſtituted for पाद (Ch. 5. §. i.) in 2d pl. and 3d &c. and ſubſtituted before vowels in 2d pl. and 3d &c. for पाद् when the inflective root (म) ends in this ſyllable. *Ex.* व्याघ्रपाद् name of a plant. 1ſt *Sing.*—पात्,—पाद् 1ſt *Du.*—पादौ 2d *Pl.*—पदः 3d *Du.*—पाद्भ्याम् 7th *Pl.* पात्सु. So हृद् ſubſtituted for हृदय (Ch. 5. §. iii.) in 2d pl. and 3d &c. caſes, or inflected as an original term in all the caſes, is irregular. 1ſt 2d *Sing.* हृद्, —त् *Du.* हृदौ *Pl.* हृद्भि.

3. वेमिद् one, who cuts much or repeatedly. NEUT. 1ſt 2d *Sing.* वेमित्,—द् *Du.* वेमिदौ *Pl.* वेमिदि.*

## SECTION IV.

### NOUNS IN च्

1. वाच् ſpeech. FEM. 1ſt *Sing.* वाक्,—ग् 1ſt *Du.* वाचौ 2d *Pl.* वाचः 3d *Du.* वाग्भ्याम् 7th *Pl.* वाक्षु. So पयोमुच् (maſc.) a cloud, and other maſculine and feminine nouns in च्.

2. क्रुञ्च्, derived from the ſimilar verb (which ſignifies, 1. to move crookedly, and 2. to become ſmall), is formed upon the affix क्विन्, and retains the naſal by ſpecial rule. 1ſt *Sing.* क्रुङ् 1ſt *Du.* क्रुञ्चौ 2d *Pl.* क्रुञ्चः 3d *Du.* क्रुङ्भ्याम् 7th *Pl.* क्रुङ्क्षु, or क्रुङ्षु.†

3. The derivatives of ओव्रश्च् to cut, are irregular; for, in this verb, ष् is ſubſtituted for the final conſonant च्‡ (Ch. 4. §. vii. 4.).

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* Here, and in ſimilar derivatives, न् is not interpolated (1ſt 2d pl.): becauſe the blank, ſubſtituted for the final vowel of the derivative verb, inherits the powers of the original, and prevents an operation dependent on the roots ending in a (झल्) conſonant; but does not authorize its being treated as one ending in a vowel.

† For च्, becoming the final of a conjunct, is expunged at the end of a word (पद्), and before a झल् conſonant; and the guttural element is ſubſtituted in right of the affix क्विन् (Ch. 4. §. vii. 6.).

‡ उ and ओ are mute; and स् being the firſt element of the final conjunct is expunged at the end of a word and before (झल्) conſonants, except naſals and ſemivowels. *Ex.* सुवृश्च् (for the vowel is ſubſtituted for the ſemivowel; and स् before the palatine element is converted into श्). 1ſt *Sing.* सुवृट्,—द् 1ſt *Du.*—श्चौ 2d *Pl.*—श्चः 3d *Du.*—ड्भ्याम् 7th *Pl.*—ट्सु,—ट्त्सु.

4. The derivatives of अंचु to move are particularly irregular (thoſe, deduced from the ſame verb ſignifying to worſhip, are leſs ſo). This verb, in compoſition with a preceding noun (or particle), takes the affix क्विन् by a ſpecial rule. The penultimate न् of an inflective root, ending in a conſonant and not diſtinguiſhed by a mute ञ्, (excepting however ञ्चु to worſhip,) is expunged before affixes diſtinguiſhed by a mute क् and ङ्; but नुम् (न्) is inſerted after the vowel in this particular term (ſo altered to अच्) when affixes denominated सर्वनामस्थान follow: on the contrary a blank (लोप) is ſubſtituted for the vowel अ of this term (ſo altered) when the inflective root is denominated म; and a preceding अण् vowel becomes long before this word ſo reduced to the letter च्. But र् ſhall be ſubſtituted inſtead of a blank, in the ſame circumſtances, when this verb is preceded in compoſition by उद्. *Ex.* उदच् Northern. 1ſt *Sing.* उदङ् 1ſt *Du.* उदञ्चौ 2d *Pl.* उदीचः 3d *Du.* उदग्भ्याम्. प्राच् Eaſtern. 1ſt *Sing.* प्राङ् 1ſt *Du.* प्राञ्चौ 2d *Pl.* प्राचः 3d *Du.* प्राग्भ्याम् 7th *Pl.* प्राक्षु. प्रत्यच् Weſtern. 1ſt *Sing.* प्रत्यङ् 1ſt *Du.* प्रत्यञ्चौ 2d *Pl.* प्रतीचः 3d *Du.* प्रत्यग्भ्याम् 7th *Pl.* प्रत्यक्षु. प्राञ्च् worſhipper. 1ſt *Sing.* प्राङ् 1ſt *Du.* प्राञ्चौ 2d *Pl.* प्राञ्चः 3d *Du.* प्राङ्भ्याम् 7th *Pl.* प्राङ्क्षु or प्राङ्षु. So प्रत्यञ्च् worſhipper. 2d *Pl.* प्रत्यञ्चः 3d *Du.* प्रत्यङ्भ्याम् &c.*

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* In the 1ſt caſe and in the 2d ſing. and du. theſe derivatives from the two verbs are thus ſimilarly inflected by different intermediate ſteps.

In pronouns, and in the words विष्वक् and देव, the (टि) laſt vowel, with a ſubſequent conſonant if any there be, is transformed into अद्रि, when this verb, being deſtitute of a termination deduced from an affix, follows in compoſition. In ſimilar circumſtances the entire word सम is changed to समि; and सह to सध्रि. But तिरि is ſubſtituted for तिरस् before the ſame verb, except when its vowel अ has been expunged. *Ex.* 1ſt *Sing.* विष्वद्रीङ् (moving all around); देवद्रीङ् (worſhipping the gods); 2d *Pl.* विष्वद्रीचः; देवद्रीचः.

# SECTION V.

## NOUNS IN त्.

1. हरित् green. MASC. and FEM. 1ſt *Sing.* हरित्,—द् 1ſt *Du.* —तौ 2d *Pl.* तः NEUT. 1ſt 2d *Sing.*—त्,—द् *Du.*—ती *Pl.*—ति M. F. N. 3d *Du.*—द्भ्याम् 7th *Pl.*—त्सु. Regular nouns in त् are thus inflected by the general rules.

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1ſt *Sing.* सम्यङ् (moving evenly) 1ſt *Du.* सम्यञ्चौ 2d *Pl.* समीचः So 1ſt *Sing.* सध्रङ् (moving with); and 1ſt *Sing.* तिर्यङ् (moving awry) 1ſt *Du.* तिर्यञ्चौ 2d *Pl.* तिरश्चः 3d *Du.* तिर्यग्भ्याम्; or (neut.) 1ſt 2d *Sing.* तिर्यक्,—ग् (an animal) *Du.* तिरश्ची *Pl.* तिर्यञ्चि; but this word, derived from the ſame verb ſignifying to worſhip, is otherwiſe inflected in 1ſt 2d ſing. and du. *Ex. Sing.* तिर्यङ् *Du.* तिर्यञ्ची.

Such a derivative, as abovementioned, from the pronoun अदस् this, is particularly irregular; for उ and ऊ are ſubſtituted reſpectively for the ſhort vowel or conſonant, and for the long vowel or diphthong; and म् for द्; when that pronoun is not terminated by स. (But, according to another interpretation, theſe ſubſtitutions take effect only when अ is ſubſtituted for स् final of that pronoun; and, according to ſome grammarians, the ſubſtitution, though admitted, is reſtricted to the portion, which is neareſt to the cloſe of the term.) *Ex.* 1ſt *Sing.* अदभ्रङ् (approaching him). 1ſt *Du.* अदभ्रञ्चौ &c. Or elſe 1ſt *Sing.* अदमु—(or अमुमु—) यङ् 1ſt *Du.* अदमु—(or अमुमु—) यञ्चौ 2d *Pl.* अदमु—(or अमुमु—)र्ईचः. For the ſemivowel cannot be ſubſtituted for उ (before ई) in the ſubſtituted ſyllable मु, which permutation is as it were null ſo far as reſpects ſuch a conſequent change.

The neuter derivative of this verb in compoſition with गो is an extraordinary inſtance of numerous inflections: for it admits, inſtead of twenty-one variations, no fewer than five hundred and twenty-ſeven: according as the root ſignifies to move, or to worſhip; and in conſequence of the peculiar orthography of the word गो with a ſubſequent अ (Ch. 3. §. ii. 5. †.). *Ex.* 1ſt *Sing.* गवाक्,—ग्; गोअक्,—ग्; गोक्,—ग्; one, that approaches a cow; गवाङ्, गोअङ्, गोङ्, one, that worſhips a cow.

2. धीमत् intelligent. 1ſt *Sing.* धीमान् *Voc. Sing.* धीमन् 1ſt *Du.* धीमंतौ 2d *Pl.* धीमतः 3d *Du.* धीमद्भ्याम् 7th *Pl.* धीमत्सु.

3. Derivatives with the affix मतुप्, and other nouns in अत् deduced from अतु (as सरस्वत् the ocean, &c.), are thus inflected; for, when affixes denominated सर्वनामस्थान follow, न् (नुम्) is inſerted after the laſt efficient vowel of a word ending in a mute उक् vowel, provided that word be not a verb.* But the penultimate of a word ending in अतु (wherein उ is mute) becomes long, when सु (1ſt ſing.) follows, except the vocative ſingular.

4. The pronoun भवतु thou† (derived from भा with the affix डवतुप्) is thus inflected; but भवत् being (participle preſent of भू with the affix शतृ) retains the penultimate ſhort in 1ſt Sing. *Ex.* भवन्. So do all participles preſent ending in अत् (deduced from शतृ); and theſe and the irregulars पृषत् 1. (maſc.) a deer, 2. (neut.) a drop of water, बृहत् vaſt, जगत् the world, and महत् venerated or great, (which are treated like words terminated by शतृ,) interpolate न् as before. *Ex.* Masc. 1ſt *Sing.* पृषन् 1ſt *Du.* पृषंतौ 2d *Pl.* पृषतः Neut. 1ſt 2d *Sing.* पृषत् *Du.* पृषती *Pl.* पृषंति.‡

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* This excluſion does not reach words which were not originally verbs. *Ex.* गोमत् one, who behaves like a perſon rich in cattle (derived from the conjugated noun गोमत् with the affix क्विप्). 1ſt *Sing.* गोमान् 1ſt *Du.* गोमंतौ &c. like धीमत्.

† Varying with the gender, and not reſtricted to the perſon invoked, nor governing the 2d perſon.

‡ But न् may be inſerted, when शी, or when a termination analogous to नदी, follows शतृ ſubjoined to an inflective root ending in अ (or आ); and muſt be ſo, if ſuch inflective root end in शप् or श्यन् (1ſt or 6th claſs of verbs). *Ex.* तुदत् paining. Neut. 1ſt 2d *Du.* तुदंती or तुदती; Fem. 1ſt *Sing.* तुदंती or तुदती. भात् ſhining. Neut. 1ſt 2d *Du.* भांती or भाती. पचत् maturing. Neut. 1ſt 2d *Du.* पचंती. दीव्यत् ſporting. Neut. 1ſt 2d *Du.* दीव्यंती.

5. महत् is especially irregular; for the penultimate vowel becomes long, when the affixes denominated सर्वनामस्थान follow, except the vocative sing. *Ex.* 1st *Du.* महांतौ (NEUT. महती) 1st *Pl.* महांतः (NEUT. महांति).

6. दत् optionally substituted for दंत् (Ch. 5. §. i. 3.), and पृत् for पृतना (Ch. 5. §. vi. 4.), in 2d pl. and 3d &c. cases, are inflected like हरित् (i.): and so are the same words, throughout all the cases, when they are treated as original nouns.

7. यकृत् the liver, and शकृत् ordure, may be inflected regularly like हरित् (i.); or may substitute यकन्, and शकन्, respectively, in 2d pl. &c. *Ex.* 1st 2d *Sing.* यकृत्,—द् 1st 2d *Du.* यकृती 1st *Pl.* यकृंति 2d *Pl.* यकृंति or यकानि. 1st *Sing.* शकृत्,—द् 2d *Pl.* शकृंति or शकानि 3d *Sing.* शकृता or शक्ना &c. Or यकन् and शकन् may be treated as original nouns in न्.

## SECTION VI.

### NOUNS IN द्, ह्, AND प्.

1. Nouns in प् are in general regular. *Ex.* गुप् guardian. 1st *Sing.* गुप्,—ब् 1st *Du.* गुपौ 2d *Pl.* गुपः 3d *Du.* गुभ्याम् 7th *Pl.* गुप्सु.

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न् is not inserted in the affix शतृ subjoined to a reduplicated term denominated अभ्यस्त; nor to certain verbs (seven in number) denominated अभ्यस्त. However, it may be inserted in the neuter gender, when an affix denominated सर्वनामस्थान follows. *Ex.* ददत् giving. MASC. 1st *Du.* ददतौ; NEUT. 1st *Pl.* ददंति or ददति. So जक्षत् eating or laughing, जागृत् waking, दरिद्रत् being poor, शासत् commanding, चकासत् shining, &c. derived from seven verbs denominated अभ्यस्त (the two last of which are not here noticed, because they are peculiar to the *Véda*).

2. But अप् (fem.) water is irregular: for it is invariably plural; and makes the penultimate long before an affix denominated सर्वनामस्थान;* and ſubſtitutes न् for the final before an affix beginning with भ्. *Pl.* 1ſt आपः 2d अपः 3d अद्भिः 4th 5th आद्भ्यः 6th अपाम् 7th अप्सु.

3. Nouns in व् or द्, when any ſuch occur, will be inflected regularly, obſerving the general maxims for the ſubſtitution of the ſoft conſonant, &c.

# CHAPTER XIII.

## GENDER OF NOUNS.

1. The elder grammarians left the genders of nouns to be learnt from practice. Later authors have reduced them to rules; but there is authority of claſſical writers for many deviations from theſe rules, which muſt be therefore conſidered as admitting of divers exceptions not here noticed.

2. Indeclinables (Ch. 15.) do not vary with the gender; nor the pronouns युष्मद् and अस्मद् thou and I; nor कति how many; nor numerals ending in ष् or in न् (viz. 6. and 5. 7. 8. 9. 10.).

3. The numerals from 20 to 90 are feminine; and thoſe from 100 up-

* But a compound, ending in this term, will be inflected in the three numbers. *Ex.* सुप् having good water. Neut. 1ſt 2d *Sing.* सुप्,—ब् *Du.* सुपी *Pl.* सुंपि or सुंषि. For the inſertion of न् does not prevent the lengthening of the vowel; ſince this permutation is directed by a ſpecial rule affecting a ſingle term: but, if the maxim, here alluded to, be reſtricted to rules which would otherwiſe become wholly ineffectual, the inſertion of न् does preclude the lengthening of the vowel. Conſequently this inflection varies according to the different interpretations of that maxim.

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wards are neuter; but शत 100, सहस्र 1,000, अयुत 10,000, and प्रयुत 1,000,000, are alſo maſculine; and लक्ष 100,000, is alſo feminine; and कोटि 10,000,000, is feminine only.

4. The reſt of the numerals (viz. 1. 2. 3. and 4.) vary with the gender of the term, with which they are connected: ſo do (adjectives, or) terms denoting qualities; * and alſo pronouns (सर्व &c.); and the participles &c. denominated कृत्य; and derivatives terminated by the *crĭt* affix तृच् denoting the inſtrument or the ſite of the action. †

5. Derivatives, terminated by the affix तृच् denoting the condition or mode of being, † are neuter: ſo are thoſe terminated by the affixes denominated निष्ठा ſubjoined in that ſenſe; ‡ and by the *taddhita* affixes त्व and ष्यञ् in that ſenſe, ‖ or ſubjoined to terms ſignifying a quality to mark the object; § and by the affixes य, ढक्, यक्, अञ्, अण्, वुञ्, and छ ſubjoined in either of thoſe ſenſes. ¶

6. Derivatives terminated by the affix घञ् ** (denoting the condition or mode of being), by अप्, †† by अच्, ‡‡ or by नङ्, §§ are maſculine: and ſo are derivatives with the affix कि from the verbs

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* Moſt terms, that admit the three genders, require an affix for the feminine (ſee Ch. 14.).

† *Ex.* हसनं laughter. इध्मप्रवृश्चनःकुठारः an axe, for cutting wood. ‡ *Ex.* हसितम् laughter. ‖ *Ex.* शुक्लत्वं whiteneſs. चातुर्यम् or चातुरी craft and cunning. (for nouns, terminated by an affix containing a mute ष्, admit the feminine termination ङीष्. See Ch. 14. §. ii. 7.). § *Ex.* ब्राह्मण्यम् the duties of a prieſt. ¶ *Ex.* स्तेयम् theft.

** *Ex.* त्यागः abandonment. (In other ſenſes of this affix, the derivatives vary with the gender of the noun, with which they are connected.) †† *Ex.* करः a hand. ‡‡ *Ex.* जयः victory. Except the neuters भयम् terrour, लिंगम् token, भगम् vulva, and पदम् foot. §§ यत्नः volition. Except the feminine याच्ञा begging.

(दा, धा &c.) denominated घु. * Patronymicks are maſculine and (varying the termination) feminine.

7. Nouns, derived from verbs by ſubjoining the affixes अनि,† उ,‡ मि,‖ नि,§ or त्नि,¶ are feminine. So are nouns terminated by the affixes ई** (and ङी), ऊङ्, आप्,§§ or तल्.†† 

8. A term ending in उ is maſculine; ‡‡ ſo in general is one end-

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* *Ex.* आधिः a pawn or pledge. But इषुधिः a quiver is alſo feminine.

† *Ex.* अवनिः earth. But अशनिः thunderbolt, भरणिः the conſtellation ſo called, अरणिः wood for exciting fire by attrition, are alſo maſculine. ‡ *Ex.* चमूः an army. ‖ *Ex.* भूमिः the earth. But उर्मिः a wave is maſculine and feminine. § *Ex.* ग्लानिः fatigue. Except अग्निः and वह्निः fire, and धृष्णिः a ray of light, which are maſculine; and श्रोणिः the waiſt, and योनिः vulva, which are maſculine and feminine. ¶ *Ex.* कृतिः action. ** *Ex.* लक्ष्मीः the goddeſs. §§ See Ch. 14. †† *Ex.* शुक्लता whiteneſs.

‡‡ *Ex.* इक्षुः ſugarcane. But this is ſubject to divers exceptions; ſome nouns in उ being alſo feminine, and others neuter, in the ſame, or in different, acceptations: while others, again, are excluſively feminine, or excluſively neuter. Thus हनुः is maſculine and feminine, when ſignifying the pouch of the cheek; and feminine in certain other ſenſes. करेणुः a female elephant is feminine; but, a male elephant, maſculine. मृत्युः death, सिंधुः the ocean, कर्कंधुः Rhamnus Jujube, कटुः a pungent taſte, रेणुः duſt, and a few others, are maſculine and feminine.

धेनुः a cow, रज्जुः a rope, कुहुः the day of new moon, सरयुः the river ſo named, तनुः a body, प्रियंगुः the plant, are femenine: but, in compoſition, रज्जुः is alſo maſculine. श्मश्रु the beard, जानु a knee, जतु lac, त्रपु tin, तालु the palate, दारु wood, वस्तु thing, and मस्तु buttermilk, are neuter; and ſo is वसु when it ſignifies wealth. मद्गु a tabor, मधु honey, सीधु ſort of ſpirituous liquor, सानु a cliff, कमंडलु a waterpot, and सक्तु meal of fried barley and chiches, are maſculine and neuter. असु breath is maſculine; but uſed in the plural number only. *Ex.* असवः.

Adjectives in उ, retaining that termination in the maſculine and neuter, optionally admit an affix to mark the feminine gender (ſee Ch. 14. §. ii. 8.): and ſome of the ſubſtantives in उ, which are common to the maſculine and feminine, admit a change of their termination in the feminine (ſee Ch. 14. §. ii. 12.).

ing in अ with a penultimate क्, ट्, ण्, थ्, न्, प्, भ्, म्, य्, र्, ष्, or स्.* But, with a penultimate ल्,† it is neuter; and ſo is a term ending in त्र.‡ One terminated by न् is maſculine: ex-

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* The exceptions are numerous: for many ſuch terms are neuter as well as maſculine; others are excluſively neuter; and a few admit the feminine gender in limited acceptations (as काष्ठा ſpace, contradiſtinguiſhed from काष्ठं wood). Among thoſe, which are maſculine and neuter, ſome are common to theſe genders in the ſame acceptations; others vary in their genders according to the meanings of the terms. Theſe, as well as the genders of nouns in अ with other penultimates (as ख्, ग् &c.), may be learnt from practice, or by conſulting dictionaries. The genders of many of them have been indicated by rules noticed in the text: but divers exceptions are contained in rules reſpecting the genders of nouns in अ, which have been here omitted. A few remarkable anomalies are now ſubjoined.

शलाका a javelin is invariably feminine: but among other ſimilar feminine nouns, as तारा a ſtar, धारा a ſtream, and ज्योत्स्ना moonlight, ſome deviate from that gender in certain acceptations (*Ex.* तारः a high note).

दार a wife, अक्षत clean rice, लाज fried rice, are maſculine and uſed in the plural number only (*Ex.* दाराः one, two, or many wives). समा a year, वर्षा the rainy ſeaſon, and सिकता ſand, are in like manner employed in the plural number only, but are feminine.

स्थूणा a pillar, and ऊर्णा wool, are feminine or neuter (*Ex.* स्थूणा काष्ठमयी a wooden poſt); but excluſively neuter in compoſition with गृह and शश reſpectively (*Ex.* शशोर्णम् felt).

The compound terms नाडीव्रण a fiſtulous ſore, अपांग the corner of the eye, and जनपद the country of a nation, are maſculine.

† This alſo is ſubject to divers exceptions: ſome nouns ſo terminated being maſculine as well as neuter; and a few excluſively maſculine.

‡ पत्रं a leaf, पात्रं a veſſel, पवित्रं ſort of graſs (Poa Cynoſuroides), सूत्रं thread and छत्रं a paraſol are maſculine and neuter. अमित्रः and वृत्रः an enemy, छात्रः a pupil, पुत्रः a ſon, मंत्रः a holy text, भ्राष्ट्रः a frying pan, and ſome others, are excluſively maſculine. यात्रा a journey, मात्रा wealth, भस्त्रा bellows, वरत्रा a thong, and a few more, are feminine.

cepting diſſyllable derivatives terminated by the affix मन्, which are neuter, unleſs this denote the agent.* Nouns ending in इस्, or उस् are neuter, and ſo are diſſyllables in अस्.† Monoſyllables ending in ई or ऊ are feminine.‡

9. Terms, which ſignify a god, a demon, a man (or a male animal), a mountain, a ſea, mud, heaven‖, a cloud§, a ray of light¶, a day**, a meaſure††, a ſword, an arrow‡‡, a ſacrifice or ſolemn act of religion, the ſoul, a claw or nail, a hair, a tooth, the throat, a cheek, a dug, an arm¶¶, and an ancle, are maſculine.

10. Terms ſignifying a woman (or a female animal), earth, a river§§, and a climbing plant, are feminine: ſo are moſt names of ſpecies of plants.

11. But names of ſpecies of fruit are neuter; ſo are terms, which ſig-

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* *Ex.* राजा a king. चर्म a hide. (Such triſyllables are maſculine. *Ex.* महिमा greatneſs.) But ब्रह्मन् God is maſculine and neuter; and नामन् a name, and रोमन् hair, are neuter only. सीमन् a boundary, which is otherwiſe derived, is feminine.

† *Ex.* हविष् butter, धनुष् a bow, यशस् glory. (But triſyllables in अस् are maſculine. *Ex.* चंद्रमाः the moon.) अर्चिष् a ray of light is feminine and neuter; and छदिष् a roof (ſtated in dictionaries as neuter) is properly feminine. So is अप्सरस् a nymph; but commonly uſed in the plural only. सुमनस् a bloſſom is feminine, and reſtricted to the plural; but, ſignifying a god, it is maſculine.

‡ *Ex.* श्रीः proſperity. भ्रूः the eyebrow.

‖ त्रिविष्टपं and त्रिभुवनं, heaven, are neuter; and द्यौ (दिव् or द्यो) feminine.

§ अभ्रं a cloud is neuter. ¶ दीधितिः a ray of light is feminine. मरीचिः is maſculine and feminine. ** दिनं and अहन् (अहः), a day, are neuter. †† द्रोणं and आढकं, certain meaſures of capacity, are maſculine and neuter, and खारी and मानिका are feminine.

‡‡ बाणं and कांडं, an arrow, are maſculine and neuter; and इषुः maſculine and feminine.

¶¶ बाहुः an arm is maſculine and feminine. §§ यादस् a river is neuter.

nify water, a foreſt *, iron, copper, a hole, a flower †, ſubſtance or wealth ‡, boiled rice ‡, ſtrength, war ‖, a bow §, a plough ¶, the mouth, an eye **, fleſh, blood.

12. Indeclinable compounds (अव्ययीभाव) aſſume the form of the neuter gender. Copulative compounds (द्वंद्व), that admit the ſingular number, are neuter. Compound epithets (तत्पुरुष) generally vary with the gender of the ſubject: but certain compounds of this kind are reſtricted to one gender. ††

13. Some nouns, the genders of which are not ſufficiently ſhown by the preceding rules, or by their exceptions in the margin, are noticed in the ſubjoined note. ‡‡ Other exceptions muſt be learnt from practice.

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* अटवी a foreſt is feminine; and अरण्यं is maſculine and neuter. † पद्मः and कमलः a lotos, and उपलः a water lily, are maſculine and neuter. ‡ अर्थः wealth is maſculine; and ſo is ओदनः food, or boiled rice. ‖ आहवः and संग्रामः war are maſculine; and आजिः is feminine. § गांडीवः ARJUNA's bow is maſculine and neuter. ¶ सीरः a plough is maſculine. ** वक्त्रं the mouth or face is maſculine and neuter. So is नेत्रं the eye.

†† See etymology of compound terms.

‡‡ Five nouns ending in ऋ are feminine (Ch. 6. §. iv.); beſides the numerals 3, and 4, ſo terminated in the feminine gender. Other nouns in ऋ are maſculine; or ſuch of them, as admit the variation of gender, require an affix for the feminine.

नौ a ſhip or boat is feminine. गो a bull or cow is maſculine and feminine. So is द्यौ wealth.

The gender of many nouns in इ has been indicated by the preceding rules. Of other nouns ſo terminated, राशिः an aſſemblage, भृतिः bellows, ध्वनिः a ſound, ग्रंथिः a knot, मौलिः a diadem, कुक्षिः the belly, पाणिः a hand, अंजलिः joined hands, and ſome others, beſides ऋषिः and मुनिः a ſaint, कविः a poet, अतिथिः a gueſt, सारथिः a charioteer, रविः the ſun, and कपिः an ape, are maſculine. तिथिः a lunar day, मणिः a gem, यष्टिः a ſtaff, मुष्टिः the fiſt, मसिः ink, वस्तिः the corner of a cloth, पाटलिः and शाल्मलिः trees (*Bignonia* and *Bombax*) are maſculine and feminine. So is नाभिः the navel; but, in certain other acceptations, it is maſculine;

or by reference to dictionaries. *

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and, in others, feminine. So दुंदुभिः is in moſt acceptations maſculine; but, ſignifying a die, it is feminine. सक्थि the thigh, and दधि a curd, are neuter. So is अक्षि by a rule cited in the text. Moſt other nouns in इ are feminine; and many of theſe, with ſome before mentioned, optionally admit the feminine termination ङीष् (Ch. 14. §. ii. 8.); as ओषधिः a drug, खनिः a mine, अंगुलिः a finger, कृषिः tillage, कटिः the waiſt, शानिः a ſtone, अग्निः an angle, दर्विः an inſtrument for ſtirring with (*Ex.* दर्विः or दर्वी).

Among nouns terminated by conſonants, मरुत् wind, गरुत् a wing, and तरत् a a bird, are maſculine. वियत् the ethereal element, जगत् the world, शकृत् ordure, पृषत् a drop of water, and ſome others, are neuter; प्रतिपद् knowledge, आपद् and विपद् calamity, संपद् proſperity, शरद् the dewy ſeaſon, संसद् and परिषद् an aſſembly, संविद् a promiſe, and ſome others, are feminine; alſo क्षुध् hunger, समिध् ſacrificial fuel, प्रावृष् the rainy ſeaſon, विप्रुष् a drop of water, रुष् anger, तृष् thirſt, विष् ordure, त्विष् ſplendour, आशिष् benediction, धुर् a load, पुर् a city, गिर् ſpeech, द्वार् a door, उपानह् a ſhoe, उष्णिह् a ſort of metre, दिश् ſpace, and भास् effulgence. Likewiſe वाच् ſpeech, त्वच् the ſkin, and स्रुच्, a ſacrificial ladle; alſo स्रज् a garland, स्फिज् the ſmall of the leg, and ſome others. But ऋत्विज् an officiating prieſt is maſculine.

आप् water is feminine, and employed in the plural number only.

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* The feminine nouns वाच्, गिर्, दिश्, and निश्, admit the affix टाप् (Ch. 14.). *Ex.* वाक् or वाचा ſpeech; निट् or निशा night. But, according to the beſt authorities, other feminine nouns, ending in conſonants, do not admit a change of the termination *Ex.* इष्टि and ककुप् region of ſpace.

# CHAPTER XIV.

## DERIVATION OF FEMININE NOUNS.

## SECTION I.

1. The terminations, ſubjoined to mark the feminine gender, are moſtly ई (deduced from the affixes ङीप्, ङीष् and ङीन्, *which* differ only in accent, and which equally reject a preceding इ or अ.* See Ch. 4. §. vi. 6. Note ‡), आ (from टाप्, डाप् and चाप् differing in accent, and in the affection of the inflective root on account of the mute ट्; vide ibid), and ऊ (deduced from ङिच्). They are ſubjoined to ſome crude nouns, uſed in the feminine without changing the import of the noun; and to others for the diſcrimination of ſex †: and admit inflections like crude nouns (Ch. 4. 5. and 7.). Some nouns, however, are feminine by ſpecial rule (Ch. 13.), without requiring ſuch terminations. The following rules direct the appropriate affixes for thoſe nouns which do vary the termination.

2. आ (टाप्) terminates, in the feminine gender, a crude noun ending in अ (*Ex.* खट्वा a couch);‡ and (notwithſtanding ſubſequent rules

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* In like manner, य्, deduced from a *tadd'hita* affix, being penultimate in an inflective root (म), and immediately preceded by a conſonant, is expunged (लोप), when ई follows. So the penultimate of मत्स्य is expunged before ङी; that of सूर्य and अगस्त्य before ङी, or before the *tadd'hita* क; and that of तिष्य and पुष्य before any *tadd'hita* affix, provided the aſteriſm *Puſhya* be meant.

† Or elſe to form a diminutive from a maſculine noun; eſpecially from one, which is the name of ſome inanimate ſubſtance.

‡ इ is ſubſtituted for a ſhort अ preceding क् contained in an affix, if आ (deduced from आप्) be ſubjoined (*Ex.* सर्विका all); unleſs it be followed by an inflected noun (*Ex.* बहुपरिव्राजका नगरी a city, *in which* are many aſceticks).

respecting the affixes ङीप् and ङीष्) अज and certain other nouns * in अ or in consonants.

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Analogous to this, are the following: viz. मामिका mine; नरिका feminine of नरक (derived from नर a man, and कै to found); and the termination त्यिका from the affixes त्यक् and त्यप् followed by क (*Ex.* इहत्यिका present here); but not the affix त्यकन् (*Ex.* उपत्यका foot of a mountain).

Except यद् and तद् (*Ex.* यका, तका); and the affix युस् denoting a benediction (*Ex.* जीवका long life to thee!); and a derivative, in which a subsequent term has been expunged (*Ex.* देवका for देवदत्तिका a proper name); and क्षिपका (one, who sends) and certain other nouns (as ध्रुवका firm, कन्यका a maiden, and चटका a sparrow); and तारका a star (contradistinguished from तारिका bearing other senses); and वर्णका a veil or cloak (contradistinguished from वर्णिका in other acceptations); and वर्तका a quail (though some write वर्तिका); and अष्टका rites sacred to the manes (but अष्टिका in other acceptations); and optionally सूनका or सूतिका having lately borne a child; पुत्रिका or पुत्रका a daughter; वृंदारका or —रिका a goddess.

So र may be substituted, before कन् followed by आप, for अ deduced from the feminine termination आ and preceded by य् or व् (*Ex.* आर्यका or आर्यिका venerable); and must be so, if that अ were otherwise deduced; or if य् or व् were the final of a verb (*Ex.* सुनयिका gentle).

It may be substituted, before the same, for अ in certain terms: viz. भस्त्रा bellows, when this term is a subordinate one (else it falls under the next rule); एषा [but, indispensably, in एताः &c.] this (*Ex.* 1st *Sing.* एषका or एषिका 1st *Pl.* एतिकाः), unless joined with a preceding term (*Ex.* अनेषका *Pl.* अनेतिकाः); अजा a goat (*Ex.* अजका or अजिका); सा intelligent (*Ex.* सका or सिका); द्वा two (*Ex.* द्वके or द्विके) unless joined with a preceding term (*Ex.* अद्वके); स्वा self, when this term is a proper name, or is subordinate in composition; else the first rule holds good (*Ex.* स्विका).

It may be substituted (or आ may be so) before the same, for अ deduced from आ affixed to a term, which cannot be employed for the same import in the masculine gender (*Ex.* गंगका,

3. ई (ङीप्) terminates, in the feminine, a crude noun ending in नृ (*Ex.* कर्त्री from कर्तृ agent); or in न् (*Ex.* दंडिनी from दंडिन् one, who bears a ſtaff, as a mendicant); or in a mute उक् vowel (*Ex.* भवंती from the pronoun भवतु).† But ई is ſubſtituted, before this affix, for the final of a noun terminated by वन् ‡ (*Ex.* पीवरी from

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गंगिका, or गंगाका, the river *Gangá*); and ई muſt be ſo ſubſtituted in a (बहुव्रीहि) compound epithet, which might be uſed for the ſame acceptation in the maſculine (*Ex.* अरवद्विका an unknown woman deſtitute of a bed).

* *Ex.* अजा a ſhe goat. But not ſo, if ſuch a term be not itſelf differenced by the female ſex. *Ex.* पञ्चाजी a flock of five goats.

Alſo एडका a female wild goat; अश्वा a mare; चटका a female ſparrow; मूषिका a mouſe or diminutive rat (all excepted from §. ii. 11.); and कोकिला a black cuckoo (generically).

So बाला a female infant; वत्सा a ſhe calf; and ſome others excepted from §. ii. 2.

Likewiſe फल (§. ii. 11. Note ‡.) preceded by सम्, भस्त्रा, अजिन, शण, and पिंड; (*Ex.* संफला bearing good fruit;) and पुष्प preceded by सत्, कांड, प्रांत, शत, एक, and अच् (deduced from अञ्चु); (*Ex.* सत्पुष्पा bearing good bloſſoms).

Thus शूद्रा a woman of the ſervile tribe, contradiſtinguiſhed from शूद्री the wife of a *S'údra*; and excepting महाशूद्री a woman of the *Abhíra* tribe.

So ज्येष्ठा wife of the eldeſt man; कनिष्ठा wife of the youngeſt; मध्यमा wife of the middlemoſt (§. ii. 9.).

Alſo क्रौंचा a female heron; and ſome others from nouns ending in conſonants.

Likewiſe अमूला deſtitute of perceptible roots; and many others from nouns in अ.

† So प्राची, प्रतीची, उदीची, &c. from अञ्चु, which is analogous to ſuch nouns (Ch. 12.). Excepting other verbal roots diſtinguiſhed by ſuch a mute vowel; *Ex.* उदवास्रत् dropping from a veſſel, पर्णध्वत् dropping from leaves (See Ch. 11. §. v. 5.).

‡ Deduced from the affixes ङनिप्, क्वनिप् and वनिप्. Except वन् terminating a verb that ends in (हश्) a conſonant other than a ſibilant or hard conſonant. *Ex.* सहयुध्वा

पीवन् corpulent).*

4. No affix is ſubjoined, for the feminine gender, to numerals denominated षट्; nor to स्वसृ &c. (Ch. 6. §. ii. 2.). Nor ई (but आ deduced from टाप्) to a crude noun ending in मन् (*Ex.* सीमा from सीमन् a boundary); and to a (बहुव्रीहि) compound epithet in अन् (ſee §. ii. 3.).

## SECTION II.

N. B. The rules contained in this ſection are applicable, provided the term be not ſubordinate (उपसर्जन): elſe (if it be ſecondary in compoſition) the affix, ſuggeſted by the more general rule, muſt be employed.

1. ई (ङीप्) is ſubjoined in the feminine to a crude noun terminated by an affix containing a mute ट् (*Ex.* नदी a river); or by the affix ङ (*Ex.* सौपर्णेयी a female eagle); or अण् (*Ex.* कुंभकारी a female potter); or अञ् (*Ex.* औत्सी a patronymick from *Utſa*); or द्व्यसच्, दघ्नच्, or मात्रच् (*Ex.* उरुमात्री thigh deep); or तयप् (*Ex.* पंचतयी conſiſting of five portions); or ठक् (*Ex.* आक्षिकी a female gameſter); or ठञ् (*Ex.* लावणिकी a woman dealing in ſalt); or कञ् (*Ex.* यादृशी

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fighting with; अवावा (or, according to ſome, अवावरी) feminine of अवावन् from ओणृ to remove. It is optional in a (बहुव्रीहि) compound epithet. *Ex.* बहुधीवरी, —वा, or —वन्, abounding in cheriſhers.

* ई may terminate, in the feminine, a compound ending in पाद्; but आ muſt, if the term relate to a paſſage of the *Rĭgvéda*. *Ex.* द्विपदी, or द्विपाद्, a female biped; द्विपदा a diſtich.

such); or क्वरप् (*Ex.* स्वैरी a licentious woman); * or ष्युन् (*Ex.* आदांकरणी enriching); or ण denoting "addicted to" (*Ex.* चौरी a female thief); or नञ् (*Ex.* स्त्रैणी beneficial to women); or स्नञ् (*Ex.* पौंस्नी beneficial to men); or ईकक् (*Ex.* शक्तीकी a woman armed with a lance). †

2. Also a crude noun in अ signifying a very young person or animal (*Ex.* कुमारी a girl); ‡ or rather one not old (*Ex.* वधूटी a young woman); or a (द्विगु) numeral compound in अ ‖ (*Ex.* त्रिलोकी the

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* ई (ङीप्) is subjoined in the feminine to a patronymick terminated by यञ्; not to other nouns so terminated (*Ex.* द्वैप्या produced in an island; दैव्या offspring of a god; for this is no patronymick: see *tadd'hita* affixes). But, according to some authorities, a *tadd'hita* affix एक may be subjoined before the feminine affix to a patronymick so terminated. *Ex.* गार्गी (from गार्ग्य; for य् is here expunged §. i. 1. *), or गार्ग्यायणी (for आयन् is substituted for फक् in an affix; and ङीष् is the feminine termination after a mute ष्). This *tadd'hita* affix (एक) must be so subjoined to लोहित and certain other nouns (including कत; see *tadd'hita* affixes:) terminated by यञ् (*Ex.* लौहित्यायनी a patronymick; कात्यायनी the goddess); and so it must, to the words कौरव्य, and मांडूक (*Ex.* कौरव्यायणी a gentile patronymick), and आसुरि (*Ex.* आसुरायणी a female descendant of *Asura*).

† Also the words तरुण and तलुन young (*Ex.* तरुणी a young woman).

‡ कन्या a girl is irregular.

‖ Except such a compound, in which a blank (लुक्) has been substituted for the *tadd'hita* affix, and of which the last member is विस्त, आचित or कंबल्य (signifying certain weights), or any term which does not signify a measure of quantity (*Ex.* द्विविस्ता a vessel boiling two *carshas*; द्वाचिता one boiling two decades of *bháras*; द्विकंबल्या purchased for two hundred *palas* of wool; पंचाश्वा purchased for five horses; द्विवर्षा maintained for two years; द्विशता purchased for two hundred; द्विहस्ता two cubits wide; since numerals, and mea-

aggregate of the three worlds).*

3. ई (ङीष्) may terminate, in the feminine, a (बहुव्रीहि) compound epithet ending in अन्† but reduced to न् by expunging the penultimate.‡ *Ex.* बहुराजन्,—ज्ञी,—ज्ञा, [ a city ] abounding in princes. See §. i. 4.

4. पत्नी a wife is derived from पति by substituting न् for the final,

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sures of time and of breadth, are not here reckoned measures of quantity; but only such, as are measures of weight, capacity, and height or depth. *Ex.* द्रोण a vessel containing two *ádhacas*).

However, such a compound, terminated by काण्ड, is excepted only when it relates to a field (*Ex.* द्विकाण्डा land measured by twice sixteen cubits; द्विकाण्डी a rope twice sixteen cubits long); and such a compound, terminated by पुरुष, is optionally excepted, when it signifies a dimension. *Ex.* द्विपुरुषा, or —षी, two fathoms deep; but —ष bought for two persons; and —षी a couple of persons: for, in all these instances, the exception does not affect compounds, wherein a *tadd'hita* affix has not been expunged.

* त्रिफला, a composition of the three myrobalans, is irregular, being comprehended in the indefinite exception of अज &c. (§. i. 2. *.); so is त्र्यनीका aggregate of three points.

† ई (ङीष्) is the termination, in the feminine, of a (बहुव्रीहि) compound epithet ending in उस्; and herein अनस् is substituted for the final, in the feminine. *Ex.* पीनोध्नी a cow having thick dewlaps. ङीष् is the feminine affix of a compound so terminated, but the preceding member of which is a numeral, or an indeclinable (*Ex.* द्व्यूधी); and also of such a compound beginning with a numeral, and ending in दामन् (*Ex.* द्विदामी wearing two scarfs made of blossoms); or in हायन signifying period of life: but here णि is substituted for न् after त्रि or चतुर्. *Ex.* त्रिहायणी a woman in the third period of life; or,—ना in other senses.

‡ That must be the termination, if such compound term be a proper name (*Ex.* सुराष्ट्री a city so named); and so it must in केवल and certain other proper names.

and adding the feminine affix;* but the term remains unaltered in other ſenſes. *Ex.* ग्रामस्यपतिरियम् ſhe is owner of the village.

5. ई (ङीष्) may terminate in the feminine (ſubſtituting however न् for न्) a noun ſignifying colour, ending in आ accented with the grave accent, and having a penultimate न्.† *Ex.* एना, or एनी, variegated; रोहिना,—णी, red. But श्वेता white; for here the vowel bore the acute accent.

6. ई (ङीष्) muſt be the termination of ſuch a noun, which has not that penultimate, but has the grave accent.‡ *Ex.* कल्माषी variegated.‖ But कृष्णा black; for here the vowel had the acute accent.

7. *Alſo a crude noun ending in an affix diſtinguiſhed by a mute* ष्

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* This is optional in compounds ending in पति, even though ſubordinate in the compound term, provided this again become not a ſubordinate member of a further compound term. *Ex.* वृद्धपत्नी, or —तिः, one, whoſe huſband is old. But it is invariable in the inſtances of सपत्नी a contemporary wife; एकपत्नी faithful to one huſband; वीरपत्नी one, whoſe huſband is a hero.

अंतर्वत्नी pregnant, and पतिवत्नी a woman, whoſe huſband is alive, are deduced, by means of the final augment नुक् and the feminine affix, from the irregulars अंतर्वत् and पतिवत् purpoſely formed, for theſe derivatives, in theſe acceptations, from अंतर् and पति, with the affix मनुप्. But पतिमती belonging to an owner is regular.

† असिता white, and पलिता grey haired, are irregular exceptions. Some grammarians here admit the ſubſtitution of क्रम् (inſtead of न्) before this affix. *Ex.* असिक्नी a maid ſervant.

‡ As the rules of accentuation are omitted in this grammar, practice alone muſt be here the guide; as it muſt, in regard to many indefinite rules contained in this chapter.

‖ पिशंगी tawny, anomalouſly formed with ङीष्, differs in accent only.

(*Ex.* नर्तकी a dancing girl);* and, as an exception to other rules, गौर and certain other words.†

8. ई (ङीष्) may terminate in the feminine a noun ending in उ and ſignifying a quality‡ (*Ex.* मृदुः or मृद्वी ſoft), unleſs its penultimate be conjunct (*Ex.* पाण्डुः pale yellow); and the ſame may terminate बहु and certain other nouns,‖ and any noun in इ ſignifying a member of an animal, or a noun terminated by इ deduced from a कृत् or other affix (*Ex.* रात्रिः or रात्री night), excepting क्तिन् and its ſynonyma (*Ex.* अजीवनिः the curſe of not living).

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* As alſo certain other nouns, in certain acceptations. *Ex.* जानपदी livelihood, or, otherwiſe accented, "produced in the native country"; कुण्डी a veſſel, or the baſtard daughter of a widow, contradiſtinguiſhed from कुण्डा in other acceptations; गोणी a ſowing veſſel, गोणा a proper name; स्थली a place not factitious, स्थला a factitious one; भाजी boiled greens, भाजा raw greens; नागी corpulent, or a ſhe ſerpent, but नागा long like a ſnake; काली black, काला a proper name; नीली Indigo, or blue (as an animal), but नीला blue (as clothes), or नीला, नीली proper names; कुशी a ploughſhare, कुशा wood ſo ſhaped; कामुकी laſcivious, कामुका covetous; कबरी braided hair, कबरा variegated.

† *Ex.* गौरी ſallow; मत्स्री a fiſh (यू being expunged in मत्स्य §. i. 1. *.); मनुषी a woman (from मनुष्य a man; expunging the *tadi'hita* यू §. i. 1. *.); भृंगी a plant ſo called; हयी a mare; शुनी a bitch; अनडुही, -ड्वाही a cow; पिप्पली long pepper; मातामही maternal grand-mother; and many others. But, on the other hand, the rule is ſubject to exceptions. *Ex.* दंष्ट्रा a back tooth.

Alſo शोणा or शोणी (optionally formed with this affix) crimſon.

‡ Except स्वरु (a damſel) chooſing her own huſband.

‖ *Ex.* बह्वी or बहुः much; पद्धती or पद्धतिः a road; and ſome others, as कृपाणी a ſword; कल्याणी fortunate, &c.

9 ई (ङीष्) terminates, in the feminine, a noun ending in अ, being the denominative of a male, when the term is employed in the feminine on account of relation to the male.* *Ex.* गोपी wife of a herdſman; but गोपा, with the affix टाप्, a woman attending kine; and गौपी a woman belonging to a herdſman.

10. Likewiſe a noun ending in अ contained in the term क्रीत preceded by one ſignifying the inſtrument or means† (*Ex.* वस्त्रक्रीती

* Excepting ſuch terms ending in पालक (*Ex.* गोपालिका wife of Siva); and excepting सूर्य, provided the derivative ſignify a goddeſs (*Ex.* सूर्या the divine wife of the ſun; सूरी a human wife of the ſun. §. i. 1.*). इंद्राणी wife of Indra, वरुणानी wife of Varun'a, भवानी, शर्वाणी, रुद्राणी, मृडानी wife of Siva, are irregular, by means of the augment आनुक् (आन्): ſo are the following by means of the ſame, with this affix irregularly ſubjoined: viz. हिमानी great froſt, अरण्यानी a vaſt foreſt; यवानी bad barley; यवनानी writing of the *Yavanas*. So are the following, optionally, by means of the ſame augment: viz. मातुलानी, or —ली, a maternal uncle's wife; उपाध्यायानी, or —यी, a preceptor's wife, but —या, or —यी, a female teacher; आचार्यानी (न् being irregularly retained inſtead of ण्) an inſtructor's wife, but —या an inſtructreſs; अर्याणी, or अर्या, a miſtreſs, or a woman of the mercantile tribe, but अर्यी a merchant's wife; क्षत्रियाणी, or —या, a woman of the military tribe, but —यी a ſoldier's wife.

पूतक्रतायी wife of Indra, वृषाकपायी wife of Vishn'u, अग्नायी wife of the regent of fire, कुसितायी and कुसीदायी or कुसिदायी wife of Cusita, Cusi'da, or Cusida, मनुः and मनावी or मनायी wife of Menu, are irregularly derived from the maſculines in उ, इ, and ऋ, by ſubſtituting ऐ for the finals (or, in the inſtance of the laſt name, औ, optionally, for उ), in theſe acceptations: but, in other ſenſes, the termination is unaltered.

*Ex.* पूतक्रतुः a woman, by whom oblations have been purified.

But ब्रह्माणी, the energy of the creator, is otherwiſe derived.

† This is not invariable. *Ex.* धनक्रीता a corrupt woman.

bought for cloth). Alſo a paſſive participle in क्त (त &c.) preceded by a term bearing that ſignification, provided the import of the whole term be diminutive. *Ex.* अभ्रलिप्तद्यौः a ſky covered with ſmall clouds. (But, if the import be not diminutive, चंदनानुलिप्ता प्रतिमा an image ſmeared with much ſanders wood.) The termination is the ſame for a (बहुव्रीहि) compound epithet ending in ſuch a participle,* provided it bear an acute accent;† that is, if it be preceded

* Except ſuch a compound, of which the laſt term is जात. *Ex.* दंतजाता one, whoſe teeth are grown. But पाणिगृहीती an eſpouſed woman (—ता one, taken by the hand) and ſome others, are formed on this affix in limited acceptations only.

† But, if the preceding term, in ſuch a compound, do not ſignify a member of the ſubject's own body, this affix is optionally uſed. *Ex.* सुरापीता, or —ती, one, who has drunk intoxicating liquor (but दस्त्रक्ता clad in cloth; for here the vowel bore a grave accent).

It is likewiſe optional in any compound (unleſs the preceding term be सह with, नञ् the negative, or विद्यमान preſent), the laſt term of which is ſubordinate (उपसर्जन), and ſignifies a portion of the ſubject's own body (except क्रोड the hip, and certain others), and does not contain more than two ſyllables (including, however, नासिका the noſe, and उदर the belly), but ends in अ not preceded by a conjunct: including, however, according to ſome authors, अंग a limb, गात्र a member, and कंठ the throat; and, according to all authorities, ओष्ठ the lip, जंघा the upper part of the thigh, दंत a tooth, कर्ण the ear, and शृंग a horn: as alſo पुच्छ a tail; but that affix muſt be uſed, if this laſt term be preceded by कबर variegated, मणि a gem, विष venom, or शर an arrow; and ſo it muſt, if that term, or पक्ष a wing, be preceded by a term uſed by way of ſimile; and muſt not, when the compound, ending in नख a nail, or मुख the mouth, is a proper name.

But ई (ङीप्) is uſed, where ङीष् is authorized by the rules contained in the preceding paragraph, if the firſt term ſignify a region of ſpace. *Ex.* प्राङ्मुखी, —खा, having her face towards the eaſt.

Here a portion of the ſubject's own body is defined to be that, which is not liquid and has ſhape, and appertains to a living being, but is not factitious; or which appertains to an inanimate thing, but is ſeen upon an animal; or is annexed to an inanimate being reſembling a living one.

Elſe, if the term do not fall within the conditions of the preceding rules, or of this definition, the regular termination (आ for nouns in अ) muſt be uſed.

by a generick term.* *Ex.* केशलूनी one, whose hair is cut†.

11. ई (ङीष्) terminates, in the feminine, a generick term‡ that was not restricted to the feminine;‖ provided the penultimate be not यू§ (*Ex.* मृगी a doe; ब्राह्मणी a priestess): and, even though यू be penultimate, a generick term ending in ऋ, and denoting human beings (see patronymicks); but no others. *Ex.* तित्तिरिः a male or female partridge.

12. ऊ (ऊङ्)¶ is the feminine termination of a generick term ending in उ and denoting human beings (*Ex.* वधूः a female descendant of वधु), unless यू be the penultimate (*Ex.* अश्वयुः a woman of a family,

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* This limitation excludes such compounds beginning with terms signifying measures of time, or with the words बहु, नञ्, सु, सुख, दुःख, कृच्छ्र &c. though the term subsequent to them take the acute accent. *Ex.* बहुकृता one, who has done much.

† ई (ङीष्) terminates, in the feminine, a noun ending in the term वाह् *Ex.* दित्यौही name of a demon. So सखी female friend, and अपुत्रिणी one, who has no infant, are irregular derivatives with this affix.

‡ Genus is here explained by grammarians as depending first on peculiar distinguishing signs; secondly, on arbitrary analogy: one apprehended from constant marks; the other not so, but from instruction only, being neither common to all genders, nor restricted to individuals, including also similarity of descent and of studies: thus "kine" is strictly generick; and "priest" is so, (though the form be not different from that of other men,) because this term is neither common to all genders nor restricted to one individual; so patronymicks are generick: but adjectives, or nouns denoting quality, are not so.

‖ Though restricted to the feminine, generick terms [they are names of plants] of which the last member is पाक, कर्ण, पर्ण, पुष्प, फल, मूल, or वाल, take this affix. *Ex.* ओदनपाकी a pot-herb.

§ Except from this limitation हय a horse, मनुष्य a man, and some others: see vii. Note †.

¶ The same terminates कङ्कु, or कमंडलु, or a noun ending in the term वाहु, provided they be proper names. पंगू, feminine of पंगु unable to move, is formed with this-

which uſes the *Yajurvéda*); or denoting an inanimate thing* (*Ex.* कर्कन्धू a jujube); but not animals (*Ex.* धेनुः a milch cow).

13. ई (ङीन्) terminates, in the feminine,† शाङ्गरव and certain other patronymicks &c.‡ as alſo generick terms ending in अ deduced from ऋज्.

14. आ (टाप्) is the feminine termination of a crude noun ending in य deduced from यङ् (that is, from ज्यङ् and ष्यङ्), or from यञ् (if this be preceded by the letter प्, or by the word अवट). *Ex.* आपदा a feminine patronymick.

15. ति || terminates, in the feminine, the crude noun युवन् young. *Ex.* युवतिः § a young woman.

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affix. श्वश्रू, mother-in-law, is irregularly derived from श्वशुर father-in-law, by means of this affix, after expunging the final अ and antepenult उ.

The ſame affix terminates a compound term, of which the laſt member is उरु, and the firſt a ſimilitude or elſe सहित (or सह), शफ, लक्षण, or वाम.

* Except रज्जुः a rope, हनुः the pouch of the cheek, and ſome others.

† नारी a woman is derived from नृ or नर a man (ſome derive नरी from the laſt) by means of this affix. Alſo पुत्री a daughter, from पुत्र a ſon.

‡ Moſt of them regularly ſhould have the ſame termination; but deduced from a different affix, and conſequently varying in the accent.

|| This is a *tadá'hita* affix; and the only one, among terminations denoting the feminine gender.

§ युवती alſo occurs, and is variouſly derived by etymologiſts, either from this, or from a maſculine noun.

# CHAPTER XV.

## ON INDECLINABLES.

1. A blank (लुक्) is ſubſtituted for the feminine termination (आप्), and for an affix of declenſion (सुप्), after an indeclinable term (अव्यय). Such a term is therefore invariable in the three genders and the three numbers, and in all the caſes.

2. Indeclinable terms nevertheleſs admit the import of caſes, numbers, and genders, without their inflections: indeclinable compounds are even ſubject to variation of gender, aſſuming the neuter form; other compounds, terminated by indeclinable words, provided theſe be not principal terms in the compound, are inflected like common nouns.

3. Certain nouns (स्वर् &c.) are indeclinable; and ſo are particles (निपात), including prepoſitions (उपसर्ग and गति); ſo likewiſe are adverbial or indeclinable compounds (अव्ययीभाव), and nouns terminated by certain *taddʼhita* and *crit* affixes.

4. Properly the indeclinable nouns are thoſe, which are invariable, even though they denote ſubſtance (i. e. even when uſed as nouns);*

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* स्वर् heaven; अंतर् midſt; प्रातर् morning; पुनर् again; सनुतर् concealment; उच्चैस् high; नीचैस् low; शनैस् ſlowly; ऋक् true; ऋते except; युगपत् at the ſame time; आरात् 1far, 2near; पृथक् apart; ह्यस् yeſterday; श्वस् tomorrow; दिवा in the day; रात्रौ at night; सायम् at eve; चिरम् a long time; मनाक् and ईषत् a little; जोषम् and तूष्णीम् ſilently; बहिस् and अवस् without, on the outſide; समया and निकषा near; स्वयम् of himſelf; वृथा in vain; नक्तम् at night; नञ् not; हेतौ with cauſe; प्रादुस् manifeſtation; अदस् evidently; सामि half; सना, सनात्, and

and the particles are ſuch, as are indeclinable, unleſs they ſignify ſubſtance (i. e. excluſively of ſimilar terms which are nouns, as पशुः cattle, contradiſtinguiſhed from पशु well, right).† But, among the in-

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सनत् perpetually; उपधा diviſion; तिरस् [in compoſition with certain verbs] ¹concealment, ²awry, ³diſreſpect; अंतरा ¹midſt, ²without, except; अंतरेण without, except; ज्योक् ¹a long time, ²interrogation, ³quickly, ⁴now; कम् (in compoſition) ¹water, ²head, ³blame, ⁴eaſe; शम् eaſe, well being; सहसा ¹unexpectedly, ²inconſiderately; विना without, except; नाना ¹many, ²except; स्वस्ति bleſſing! स्वधा (interjection) oblation to manes; अलम् ¹ornament, ²enough; वषट्, वौषट् and औषट् (interjections) oblation of butter; अन्यत् other; अस्ति exiſtence; उपांशु ¹ſecretly, ²in a whiſper; क्षमा patience; विहायसा atmoſphere; दोषा at night; मृषा and मिथ्या falſe; मुधा in vain; पुरा formerly; मिथो and मिथस् ¹in private, ²together; प्रायस् frequently, almoſt; मुहुस् repeatedly; प्रवाहुकम् [or प्रवाहिका] at the ſame time; आर्यहलम् violence; [or आर्य obſtacle; हलम् ¹negation, ²diſpute;] अभीक्ष्णम् ¹repeatedly, ²always; साकम् and सार्द्धम् with; नमस् bow, ſalutation, reverence; हिरुक् without, except; अघ auſpiciouſneſs; धिक् alas! (reproachfully); अरम् quickly; अम् quickly, ²little; आम् [or आम] indeed, yes; [or certain affixes अम् and आम्;] प्रताम् fatigue; प्रशान् fame; प्रतान् diffuſion; मा and माङ् not.

† च ¹and, ²only, ³for, ⁴expletive; वा ¹or, ²as, like, ³and; ह ¹interjection, ²expletive; अह interjection; एव ¹only, exactly, ²even, ³as; एवम् ſo, in this manner, ²in like manner, ³thus, ⁴as, ⁵even, ⁶exactly; नूनम् ¹doubtleſs, ²probably; शश्वत् ¹again and again, continually, ²for ever, ³always; युगपत् at the ſame time; भूयस् ¹again, ²more; कूपत् excellently; कुवित् much; नेत् doubt; चेत् if; कच्चित् interrogative particle (with a kind inquiry); यत्र if (expreſſing dubitation, indignation, or wonder); नह no; हंत ah! expreſſion of joy or grief; माकिम्, माकिर्, नकिम् and नकिर् no, except; माङ् (मा) and नञ् not; यावत्, तावत् [correlatives] as much as; त्वै and द्वै [or त्वै] ah! expreſſion of doubt; रै ¹donation [*Ex.*

declinable nouns, many terms occur, which are more properly adverbs, conjunctions, prepoſitions, or interjections: among the particles, many are found, which may be deemed aptote nouns: ſome are placed in more than one claſs, on account of a different accentuation, or, as in a few inſtances, becauſe they are uſed variouſly in certain acceptations. The indeclinable compounds and derivatives abovementioned are alſo reckoned to belong to the claſs of aptotes; ‡ though ſome rank them among particles.

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वैकरोति he gives], [2] diſreſpectful interjection; औषट् and वौषट् (interjections) oblation of butter; स्वाहा (interjection) oblation to the gods; स्वधा (interjection) oblation to the manes; तुम् thouing; तथाहि thus (introducing an expoſition); खलु [1] no, [2] indeed, [3] expletive; किल [1] as rumoured, [2] erroneouſly; अथ [aptote or particle] [1] auſpicioufneſs; [particle] [2] immediately, [3] denoting inception; सुष्ठु excellence; स (with the preſent tenſe) paſt time; पम्पु well, aright; कम् expletive; यद्यकथाच rarely (an expreſſion of diſreſpect); पाट्, प्याट्, अंग, है, हे and भो vocative particles; अये ah! indicating recollection; विषु many; एकपदे ſame time; युत् (in compoſition) ill.

‡ Words terminated by वत्, which denotes ſimilitude, are indeclinable. *Ex.* ब्राह्मणवत् prieſtly; राजवत् kingly. To the claſs of aptotes alſo belong words terminated by त्वा, तोसुन् and कसुन्, or by a *crĭt* affix ending in म्, or in a diphthong: alſo adverbial or indeclinable compounds; and likewiſe nouns terminated by the *tadd'hita* affixes तसिल् &c. including एधाच् (as well as the affixes शस्, तसि, कृत्वसुच्, सुच्, त्रि, डाच्, &c.), by the *un'ádi* affix आसि [and थाल् peculiar to the *Véda*]. Indeclinable compound terms will be the ſubject of a future chapter (ſee *Etymology of compound terms*). Indeclinable derivatives will be more fully explained in their proper places. The following examples may in the mean time ſuffice. कृत्वा having done; कर्तुम् (ſupine) to do; कुतः whence? यत्र where; तथा ſo; सदा always; तर्हि then; पंचधा fivefold; उत्तरस्तात् or उत्तरात् northward; दक्षिणा ſouthward; अल्पशः little by little; द्विः twice; पंचकृत्वः fivetimes; शुक्लीभवति becomes white; पटपटा करोति makes the noiſe of *pat'-pat'*.

5. The prepoſitions (प्र &c.) are in like manner denominated particles (निपात), provided they do not ſignify ſubſtance (i. e. excluſively of ſimilar terms, which are nouns, ſuch as परा feminine of पर ſubſequent). They are denominated उपसर्ग* when conjoined with terms ſignifying action, that is, with verbs; and are alſo named गति (ſee *Derivation of compound terms*). This laſt denomination is likewiſe applicable to certain other indeclinables,† conjoined with the verbs डुकृञ्, भू and अस. Some of the prepoſitions, in certain acceptations, are denominated कर्मप्रवचनीय (ſee *Syntax*).

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* The *Upaſargas*, properly ſo called, are twenty in number, viz. प्र preeminently, परा converſely, अप inferiour, सम् right, अनु after, अव diſreſpectfully, निस् certainly (or निर् negative), दुस् (or दुर्) ill, वि eſpecially, आङ् (आ) until, नि within, अधि more, अपि blamably, अति very, सु well, उद् upwards, अभि around, towards, प्रति adverſely, परि thorough, throughout, उप near. But to theſe muſt be added, on account of certain anomalies, मरुत् wind, श्रद् [1] faith, [2] quick, and अंतर् midſt.

It muſt be remembered, that the ſeveral prepoſitions have very numerous acceptations, beſides the moſt common, which are here ſtated.

One authority allows the expunging of अ in अपि and अव्. *Ex.* पिधानम् a covering.

† Authors differ much as to their acceptations, and, in ſome inſtances, as to the orthography. Many of theſe indeclinables are either obſolete, or very rarely uſed. For the various interpretations of ſuch, as are moſt in uſe, dictionaries may be conſulted. The following liſt is compiled from divers authorities.

ऊरी, ऊररी, उरी and उररी [1] conſent, [2] diffuſion; प्रादुस् [or —र्] and आविस् [or —र्] manifeſtation; सजुर् with; वषट्, वौषट्, श्रौषट्, स्वाहा and स्वधा oblation; शकला, संकला, संशकला, ध्वंशकला, भ्रंशकला, कवाली, केवाली, केवासी, शेवाली, वर्षाली, पर्याली, पांपाली, मस्मसा, मसमसा, आलोष्टी and पशु, hurt, ſlaughter, ſmiting; आलंबी and वार्दाली or पार्दाली [1] manifeſtation, [2] hurt; धूली, आताली and विताली perplexity cauſed afar; ताली and वेताली [1] perplexity cauſed afar, [2] diffuſion;

6. The uſes of theſe ſeveral denominations will be explained in their places. Meantime it may be remarked, that all theſe prepoſitions (उपसर्ग and गति), whether properly ſo called, or only ſo denominated on account of certain anomalies, are placed before the verbs, with which they are connected: but, in the dialect of the *Véda*, they often follow the verb, or are as frequently disjoined from it. In common ſpeech alſo, they are ſometimes disjoined from the verbs; but, according to the beſt authorities, they are, in this inſtance, denominated particles, and not prepoſitions.

7. Particles, reſembling the prepoſitions, are ſometimes found in compoſition with terms, which would not regularly retain the form that is exhibited, if they were joined with a true prepoſition (उपसर्ग). In ſuch inſtances likewiſe, the ſeeming prepoſition muſt be deemed a particle.

8. Inflected verbs occur in acceptations not reconcileable with ſuch inflection. Theſe alſo muſt be conſidered as particles. So certain in-

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धूसी [1] diffuſion, [2] deſire, [3] ſplendour; पांपी [1] diffuſion, [2] deſtruction, [3] ſweetneſs, [4] tenderneſs, [5] lamentation; आली, विली and फली [1] wrought, [2] hurt, ſlaughter, ſmiting; पाच् and पली effectuation; गुलगुधा and गुलगुला [1] pain, [2] play (tickling?); and ſome others. To which muſt be added, on account of certain anomalies, पुनर् again, and चनस् food; and, in limited acceptations, the following terms: कारिका determination; सत् reſpect or ſhow of great affection; असत् diſreſpect or eſtrangement; अलम् ornament; अंतर् unleſs capture be ſignified; काणे and मनस् provided ſatiety be meant; the indeclinable terms पुरस् before, and अस्तम् diſappearance, as alſo अच्छ towards (in conjunction with the verb वद्, or with one ſignifying to move); the pronoun अदस् this, when employed reflectively; and the indeclinable term तिरस् concealment. This laſt term is optionally ſo denominated in conjunction with the verb कृञ्. So are उपाजे and आवाजे ſtrengthening the weak, when theſe are conjoined with the ſame verb.

A term ending in the affix डाच् is denominated गति. *Ex.* पटपटा a certain imitative ſound. So is any imitative ſound, unleſs followed by इति.

A word, bearing the import of one terminated by च्वि (i. e. denoting the acquiſition of a certain ſtate

flected verbs, which occur as elements of compound terms, or as roots of *tadd'hita* derivatives, are deemed indeclinable nouns. *

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or mode of being), is denominated गति; and the following terms, employed with that import, are optionally so denominated in conjunction with the verb डुकृञ्; viz. साक्षात् obvious, perceptible; मिथ्या false; चिंता or चिन्ता thought; भद्रा [1] credible, [2] excellent, [3] auspicious; रोचना [1] credible, [2] excellent, [3] splendid; ऋमा [1] privacy, [2] aggregate, [3] junction, [4] power, [5] union, [6] nearness; आस्था [1] respect, [2] agreement; श्रद्धा faith; प्राजर्या imbecility of age; प्राजरुहा uglineſs; बीजर्या [1] imbecility, [2] uglineſs; बीजरुहा beauty; लवणम् becoming the object of affection; शीतम् diſreſpect; आर्द्रम् or आर्द्रे wet; अर्थे purpoſe; वशे ſubjection; प्रसहने and विसहने ability; प्रकंपने and प्रतपने heat; विकंपने [1] change of form, [2] hurt; अग्रौ ſharpneſs; सह with; नमस् ſalutation: and ſome others, as प्रादुस् and आविस् before mentioned, which are indiſpenſably denominated *gati*, with the other verbs, but optionally ſo with डुकृञ्; alſo उष्णम्, उदकम्, विरहा, संसर्या &c. To which muſt be added, unleſs contact be ſignified, उरसि the breaſt, मनसि the mind, मध्ये midſt, पदे foot, and निवचने ſilence. But the following terms are indiſpenſably denominated गति in conjunction with डुकृञ्; viz. हस्ते and पाणौ the hand, provided marriage be meant; the indeclinable term प्रश्चन् ſequence, provided the ſeries be occaſioned by binding; alſo जीविका and उपनिषद्, provided ſimilitude be the ſubject. Many of theſe terms, as is obvious, are inflected nouns; they are placed here, on account of accentuation, and of certain peculiar inflections of the compound verb in conjunction with them, and with other terms denominated *gati* (ſee *Derivation of compound terms*).

* The following are the moſt common inſtances of inflected verbs uſed as particles, or as roots of derivatives. Some have been inſerted among the aptotes. अस्मि I (*Ex.* त्वामस्मिवच्मि I tell thee); असि thou; अस्ति exiſtence (*Ex.* आस्तिकः one, who believes in a future ſtate); नास्ति non exiſtence (*Ex.* नास्तिकः one, who diſbelieves another world); स्यात् ſophiſm; अस्तु and भवतु indicating reluctant acknowledgment; भवति and विद्यते exiſtence; आस् was; वर्तते expreſſion of raillery; नवर्तते inauſpicious; आह he ſaid; ब्रूहि ſay (indicating command, &c.); यति can; नयति cannot;

9. Inflected nouns, likewiſe, are ſometimes employed, like crude nouns, for the roots of derivatives: theſe alſo muſt be deemed particles (*Ex.* अहम्युः proud, arrogant). Certain nouns too, which have terminations ſimilar to thoſe of caſes, are uſed adverbially, and are deemed either particles or aptotes. Many inſtances of ſuch will be found in the ſeveral liſts inſerted in the notes.

10. Single vowels have ſignification as particles; being uſed as expreſſions of contempt, pity, ſurpriſe, or other emotion; or as vocative particles; or in particular acceptations. *

11. The enumeration of terms belonging to theſe ſeveral claſſes has been left by grammarians avowedly incomplete, to provide for the admiſſion of ſuch indeclinables, as have been overlooked. When any ſuch occur, they are referred to one or both claſſes of indeclinables, either aptotes or particles, according to their accentuation, rather than their import. For this, and other reaſons before ſuggeſted, the diſtinction between aptotes and particles has not been ſtrictly obſerved in the ſupplementary liſt here ſubjoined. †

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पश्य and पश्यत ſee! an expreſſion of veneration or wonder; शंके it is probable; मन्ये ſuppoſe, imagine, you would think; पूर्यते it is enough (indicating prohibition); आतंक and आदंक it is bad, or diſguſtful; आदह [1]killed, [2]begin, [3]an expreſſion of blame; इहि go; एहि come (an expreſſion of raillery).

* अ [1]vocative particle; [2]privative particle; आ (contradiſtinguiſhed from आङ्) indicating ſudden recollection, or comprehenſion; इ and ई indications of ſurpriſe; उ ſynonymous with उ deduced from उञ्; ऊ, ऋ, ॠ, ऌ and ॡ indicating alarm; ए vocative particle; ऐ indicating alarm; ओ and औ vocative particles.

† भूर् the atmoſphere; भुव the earth; ओम् [1]God, [2]conſent; द्यावापृथिवी heaven and earth; उषा dawn; संवत् year; सुदि light fortnight; वदि dark fortnight; अस्तम् diſappearance; स्थाने, युक्तम् and साम्प्रतम् fitly; असाम्प्रतम् improperly; वरम् paſſable; परम् but; अवश्यम् neceſſarily; कामम् ſponta-

12. Among the various indeclinables, ſome expreſsly convey the ſenſe, which grammarians aſſign to them reſpectively (for example, the true aptotes); others are conſidered to indicate, rather than expreſs, the import (for inſtance, the conjunctions and interjections); ſome are deemed mere expletives; others are employed in forming compound particles. The interpretation of theſe terms, as uſually given in dictionaries, would not be intelligible without examples; eſpecially ſince the ſenſe is, in many inſtances, imperfect, until the import of ſome inflection be added, ſuitably to the uſual employment of the term. On this account the meaning is here, frequently, given in the notes by a correſponding adverb, conjunction, prepoſition, or interjection. Among various acceptations, the moſt common only have been in general ſelected. But, where the terms are obſolete, or at leaſt uncommon, or where the adverbial uſe of them deviates much from their general acceptation, an uncommon ſenſe is unavoidably exhibited.

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ouſly; प्रकामम् and निकामम् very; सत्यम् true, yes; साक्षात् obvious; साचि awry; मंक्षु, आशु, झटिति, झगिति, द्राक्, सद्य, भाजक्, अञ्जसम्, तरसा and अंजसा quickly; सुष्ठु excellence (well); दुष्ठु pain (ill); सु veneration (well); कु [1] blame (ill), [2] little; मिथु (or मिथुस्) a pair; प्रादुस् [or —स्] and आविस् [or —स्] manifeſtation; सपदि at the moment; बलवत् and अतीव very; प्रसह्य and बलात् violently; पुरस्, पुरतस्, पुरस्तात् before, in front; अर्वाक् after; विष्वक् on all ſides; अनक् according to; आनुषक् ſucceſſively; आनुषट् argumentatively; अनिशम् and संततम् always; मनस् a faſt; चनस् food; प्रेत्य tranſmigration.

इव [1] as, like, [2] little, [3] expletive; वत् and वाट् as, like; चित् and चन (ſubjoined to the inflected pronoun किम्) any, ſome (*Ex.* कश्चित् ſome one, कथंचन any how); कच्चन interrogative particle (with a kind inquiry); सूपत् excellently; हि [1] for, becauſe, [2] evidently; वै and व, expletive; न, नतु, नवा, नहि, नो, नोहि, नहिकिम्, नचेत् and नोचेत् not, nor, no; नहवै no, by no means; वाट् and वेट् (interjections) oblation of butter; फट् exclamation, uſed as a charm to obviate difficulties;

किम् what! (contemptuously or reproachfully); किंकिल it is incredible! वेत् synonymous with चेत्; अथो synonymous with अथ; इति 'because, 'denoting the close, or end; इतिह traditionally; उत 'or (doubtingly), 'also; नाम evidently; किमुत more especially; प्रत्युत on the contrary; यदिनाम nevertheless; कथंनाम how then? अथकिम् yes; यदि if; यदुत (conjunction) that; उताहो or perhaps; अहो oh! (expression of wonder or regret); अवो, भगो, हो, हंहो, अहो, हये, अयि and पट् vocative particles; अवे, रे and अरे contemptuous vocative particles; अररे reproachful exclamation; उञ् (उ) 'expression of doubtfulness, 'vocative particle; वत् ah! expression of joy or grief; आः [स] ah! expression of anger or pain; धिक् expression of contempt; कट् expression of joy; उम् resentful exclamation; अद् ah! expression of surprise; अहह expression of great surprise or grief; हुम् ah! expression of disapprobation; हिम् expression of alarm; कुम् interrogative particle; ननु denoting an interrogation; ननच an interrogative, introducing an objection; चित् interrogative particle; किंचित् or perhaps; आहो and आहोचित् or; नु and नुव perhaps; तु and तुवै however, but (differencing); युक् ill; अमा, सह, सत्रम् and समम् with; चिरेण, चिराय, चिरात्, चिरस्य, चिरे and चिरराज्ञाय a long time; जातु at some time; दिष्ट्या and समुपजोषम् happy, cheerful; शुभम् happily; सत्यम् true; कृतम् indicating prohibition; शुकम् and अञ्जाय quickly; सुकम् very; पर्याप्तम् enough; शंबट् mind; शप् acceptance (*Ex.* शप्शेति he accepts); सत् (in composition with a verb) respect; अकस्मात् unexpectedly; सीम् every way; मर्या a marked boundary; अग्रे before, preceding; अन्यत्र except; अन्योन्यस्य mutual; प्राह्णे and प्रगे in the morning; अद्यत्वे now; माञ्जायाम् little (a small quantity); वेलायाम् a measure of time; वाव, त्वाव and त्वात् only; ध्वोः [ङ्] ill; घ killing; विभाषा or (alternative) नुकम् either, or (doubtingly); यदा because; येन, तेन (correlatives) because; यद्, तद् (correlatives) denoting cause; तथा so; वाम् you (2d pl.); ते by thee; मे by me; मम mine (*Ex.* निर्मम foreign to me).

# CHAPTER XVI.

## ON CONJUGATION.

### SECTION I.

#### ON THE ROOTS OF VERBS.

1. From a compariſon of the inflections of words, and a full conſideration of their analogies and anomalies, the *Sanſcrit* grammarians have inveſtigated the roots or themes of verbs, and framed rules for conjugating them, and for deriving nouns from the roots, by means of terminations or affixes, of ſubſtitutions or permutations, and of prefixes or other augments.

2. The root, or theme, denominated धातु, conſiſts of the radical letters, disjoined from the affixes and augments. It may be called a crude verb; and is exhibited various ways in rules of grammar.

*Firſt.* With the efficient radical letters, as they ſtand in all, or in moſt, of the inflections, which can be referred to the ſame theme.

*Second.* With the termination र् affixed to that efficient root.

*Third.* With the termination ति ſubjoined to the radical letters, interpoſing for the moſt part ſuch affix, as the verb affects in the preſent tenſe. The root, thus exhibited, correſponds in general with the third perſon ſingular of the preſent tenſe in the active voice.

*Fourth.* With mute letters or ſyllables annexed either to the efficient

radicals, or to thoſe, from which the proper radicals may be deduced. This is the form, in which the roots or themes are exhibited in the *D'hátu-páṭa* or catalogue of verbs; and is termed the elementary or original form of the root.

*Fifth.* With elementary radicals, omitting all or ſome of the mute letters; or with the efficient radicals, retaining the mute letters or ſome of them.

Theſe, as well as other modes, which are likewiſe in uſe, will be eaſily underſtood. But, in the preſent work, the roots are commonly ſhown in their elementary form.

3. The mute letters, which moſt frequently occur in the elementary roots of verbs, and the principal uſes of thoſe mute letters, are noticed in the margin.*

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* अ, ſubjoined to a root that ends in a conſonant, ſerves to aſſiſt the utterance of it; and, like other mute vowels, being accented with the grave, with the acute, or with the circumflex accent, indicates, that the verb is deponent, active, or common (§. ii. 3.).

आ prohibits the uſe of the prefix इट् in particular inſtances (Ch. 17. §. i.).

इ requires the inſertion of न्, after the laſt efficient vowel of the root; and prevents the expunging of that letter, where a radical न् would be expunged (Ch. 19. §. vii.).

ई forbids the uſe of the prefix इट् in particular inſtances (Ch. 17. §. i.).

उ renders the admiſſion of that prefix optional in ſome caſes.

ऊ renders it optional in moſt inſtances.

ऋ prevents the ſubſtitution of the ſhort vowel, for the long one, before णि followed by चङ् (Ch. 19. §. v. 2.).

ऌ indicates the ſubſtitution of अङ् for च्लि in the active voice (§. iii. 12. a note.).

ए forbids the ſubſtitution of the *Vriddhi* element before सिच् (Ch. 19. §. iv. 6. a note.).

ओ indicates the ſubſtitution of न् for त् in certain participles.

The mute ſyllable इङ् authorizes the optional ſubſtitution of अङ् for च्लि in the active voice (§. iii. 12.).

4. Verbs are arranged in the *D'hátupáṭa,* or catalogue of roots, according to their conjugation, in ten claſſes (§. ii. 7.). They will be here exhibited in the ſame order (Ch. 20. &c.), after taking a comprehenſive view of the rules for their inflection (Ch. 16.—19.).

5. The prevailing form of conjugation is that of the firſt claſs; as alſo verbs of the tenth (whether theſe be inflected as derivatives, or be conjugated as ſimple verbs, which many of this claſs may be). The intermediate claſſes are leſs copious, and may be conſidered as eight orders of irregular verbs. But many roots, truly irregular, are interſperſed among thoſe which are leſs anomalous; being either placed in ſubdiviſions of the claſſes, or ſcattered among the regular verbs.

6. Beſides the ſimple and the derivative verbs arranged in ten claſſes, and beſides other derivative verbs, which will be ſeparately conſidered (ſee *Conjugated Nouns, &c.*), ſome roots occur, which are noticed in rules of grammar, though omitted in the catalogue of themes. Such roots are denominated *Sautra d'hátu,* or verbs noticed in rules. In this grammar they are referred to their claſſes, with the deſignation of ſupplementary.

7. Denominations of the claſſes and orders are taken from the verb, which ſtands at the head of the claſs, or of the order. The only other denomination, beſides अभ्यस्त (Ch. 18. §. iv. 2. *), that requires notice in this place, is घु, which deſignates any root† analogous to दा or धा, except दाप् and दैप्.

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Other mute ſyllables, ञि, टु and डु, indicate the admiſſion of certain affixes, in certain acceptations (ſee *Participles &c.*).

The uſe of the mute conſonants कृ, टृ, णृ, प्, पॄ &c. which ſerve to diſcriminate certain verbs, whoſe efficient radicals are ſimilar, or to authorize the admiſſion of certain affixes, will be noticed in their places.

ङ् and ञ् diſtinguiſh verbs deponent or common (§. ii. 3.).

म् (a fictitious mute letter) ſhows, that the vowel is in general ſhort before ण्वि (Ch. 19. §. iii. 4.).

† Viz. टुदाञ्, दाण्, दो, देङ्, डुधाञ् and धेट्.

# SECTION II.

## ON THE AFFIXES.

1. ल्, the common ſign of moods and tenſes diſtinguiſhed from each other by the mute conſonants ट् and ङ्, and by mute vowels, is ſubjoined to a (सकर्मक) tranſitive verb to denote the agent (कर्तृ), or the object (कर्म), of the action (क्रिया); and to an (अकर्मक) intranſitive one, to mark the agent, or (भाव) the condition (i. e. the action itſelf, which the verb imports).*

2. The moods and tenſes, diſtinguiſhed as abovementioned, are लट् the preſent; लिट् the remote paſt; लुट् the abſolute future; लृट् the aoriſt future; (लेट् an imperative, &c. peculiar to the dialect of the *Vêda;*) लोट् imperative, &c. लङ् the abſolute paſt; लिङ् imperative, optative, ſubjunctive, &c. लुङ् the aoriſt paſt; लृङ् the conditional future.†

3. The affixes of the active, or of the middle or reflective voice, are ſubſtituted for ल्; thoſe of the middle voice, if the crude verb be diſtinguiſhed by a mute vowel *(anudâtta)* gravely accented, or if the root contain a mute ङ्; ‡ the ſame with a reflective import, ‖ or the terminations of the active voice, when the ſenſe is not reflective, if the crude verb be diſtinguiſhed by a mute ञ् or by *(ſwarita)* a circumflexed mute vowel, § and thoſe of the active voice, in all inſtances where the reflective

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* The verb itſelf denotes the action: to be, or to do, generally; or to be, or to do, in a particular manner. In the active voice, the affix marks the agent: in the paſſive voice of a tranſitive verb, it marks the object; but, in the paſſive form of an intranſitive verb, the action itſelf (ſee Ch. 21. §. i. a note.).

† For the other uſes and meanings of theſe moods and tenſes, *ſee Syntax.*

‡ Or if reciprocity of action be indicated.

‖ That is, according to the grammarian's definition, if the fruit or conſequence of the action accrue to the agent.

§ The verbs, firſt mentioned, are ſimilar to the deponent verbs of the *Greek* and *Latin* langua-

voice is not directed by the foregoing general rules, or by ſpecial precepts. But the affixes of the middle voice are excluſively uſed, to denote the object, or the condition; that is, to form the paſſive voice of active or of neuter verbs.

4. In each voice, the affixes are nine, denoting three perſons and three numbers.

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ges. The ſecond ſort conſiſts of ſuch verbs, as admit inflections analogous to the middle voice of the *Greeks*. The next have the active, but no middle voice. The paſſive of an intranſitive verb is impersonal; as denoting the condition, or mode of being *(Bhâva)*, poſſeſſed *by* the agent. The paſſive voice of a tranſitive verb varies with the perſon, being governed by the object *(Carma)* in the nominative caſe. But, when the object and the agent *(Carma-Cartá)* are identical, this meaning, analogous to that of *French* reciprocal verbs, is expreſſed by a paſſive voice, differing, however, in ſome inſtances, from the ſimple one abovementioned, and which may be called a neuter or reciprocal paſſive. Tranſitive verbs alſo admit the impersonal form, when it is not meant to ſpecify the object; and ſo does the reciprocal or neuter paſſive in ſome inſtances. This requires elucidation.

The active and paſſive voices, in their obvious and regular uſes, are ſufficiently clear; for the act of the real agent is intended. *Ex.* a carpenter ſplits wood with an axe; a cook boils rice in a caldron; or wood is ſplit by a carpenter with an axe; rice is boiled by a cook in a caldron.

When it is not intended to ſpecify the act of the real agent, but to indicate the facility of the action, the inſtrument, ſite, or other means of effecting it, may aſſume the name of agent, as independent in reſpect of their own acts; and the inflection of the verb may denote an agent, which was properly the inſtrument &c. *Ex.* the axe ſplits the wood; the caldron boils the rice. Here the active voice, or, if the verb be deponent, the middle voice, muſt be uſed. But, when the object is in a ſimilar manner treated as the agent, verbs, which were originally tranſitive, become in general intranſitive: *Ex.* wood ſplits; rice boils. This may be expreſſed by the impersonal verb. *Ex.* भिद्यते काष्ठेन; पच्यतेतंडुलेन. Or it may be expreſſed by the reciprocal paſſive. *Ex.* wood ſplits, or is ſplit, of itſelf. Here the action muſt be one, which affects the object, not the agent. Thus, if it be ſaid, a traveller approaches a town, the object is not affected by the action; for there is no difference in the town, whether approached or not; as there is in rice, boiled, or raw. The reciprocal paſſive is therefore reſtricted to verbs ſignifying an action, or a condition, which affects the object; and here, to uſe the language of a *Sanſcrit* grammarian, the agent, being ſimilar to the action which affects the object, is treated like the object; that is, the verb is inflected paſſively: with ſome variation, however, in certain inflections, and ſubject to exceptions and anomalies peculiar to this reciprocal paſſive. But, in general, a verb, uſed tranſitively, is not ſo inflected, *Ex.* Two things touch each other. This may be termed a reciprocal active. The ſubject will be more fully conſidered under the head of Syntax.

The catalogue of themes ſpecifies the accents of the mute vowels, to diſcriminate verbs which are active, deponent, or common. But many verbs, which are regularly inflected in the active voice, become deponent, in conjunction with certain prepoſitions, reſtricted, however, for the moſt part, to limited acceptations. A few, alſo, which regularly are reſtricted to one voice, admit the middle voice in the reflective ſenſe, when joined with certain prepoſitions; while others, which are either deponent, or common, are reſtricted to the active voice in particular circumſtances.

Inſtances will be given in the ſubſequent Chapters. For further information, the original grammar may be conſulted (PA'N'. Lect. 1. §. 4.). Some verbs are peculiarly anomalous. Thus शद्लृ,

## परस्मैपदं, for the active voice.

| | Singular. | Dual. | Plural. |
|---|---|---|---|
| 3d. (प्रथमः or firſt* ) | तिप् [ति] | तस् | झि [अंति] |
| 2d. (मध्यमः or middle) | सिप् [सि] | थस् | थ |
| 1ſt. (उत्तमः or higheſt) | मिप् [मि] | वस् | मस् |

## आत्मनेपदं, † for the middle or the paſſive voice.

| | S. | D. | P. |
|---|---|---|---|
| 3d. | त | आताम् | झ [अंत] |
| 2d. | थास् | आथाम् | ध्वम् |
| 1ſt. | इट् [इ] | वहि | महिङ् [महि] |

N. B. प्, ट् and ङ् are mute; and झ् is transformed into अंत् or into अत् (§. iii. 1.). तिङ् is a denomination of theſe eighteen affixes; as तङ् is, of the nine uſed in the middle and paſſive voices.

5. Theſe terminations, and any affix diſtinguiſhed by a mute श्, are named सार्वधातुक; but, when ſubſtituted for लिट्, or for लिङ् in

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though regularly active, becomes deponent with affixes containing a mute श्. मृङ्, though regularly deponent, is ſo with ſuch affixes, and with the aoriſt paſt (लुङ्), and the imperative, &c. (लिङ्), only; and is active in the other tenſes. Certain verbs of the firſt claſs, द्युत &c. though regularly deponent, optionally admit the active voice in the aoriſt paſt (लुङ्); but वृतु, and the reſt, do ſo before स्य and सन् likewiſe, that is, in the aoriſt future and conditional, and in the deſiderative; and कृपू, before the ſame, and in the abſolute future (लुट्).

* So denominated by *Sanſcrit* grammarians; but the third perſon in grammars of *European* languages.

† The affixes शानच् and कानच् (terminations of participles of the preſent and paſt tenſes) alſo bear this appellation. See *Participles.*

its import of benediction, they are called आर्द्धधातुक; as are other affixes, subjoined to verbs.

6. Before a *sárvad'hátuca* affix, denoting the object, or the condition, or an agent who is identical with the object, यक् (wherein क् is mute) is affixed to the crude verb: but, before such an affix, denoting the agent, शप् (wherein both consonants are mute) is subjoined.*

7. भू and other verbs, to which शप् is simply subjoined, constitute the first class of verbs. A simple blank (लुक्) is put instead of शप् subjoined to अद and other verbs of the 2d. class; a blank denominated श्लु (in right of which reduplication takes place), to हु and other verbs of the 3d; the affix श्यन् (wherein श् and न् are mute) is subjoined, instead of शप्, to दिव् (दिवु) and other verbs of the 4th;† श्नु (नु), to सु (षुञ्) &c. 5th;‡ श (अ), to तुद &c. 6th; श्नम् (न subjoined to the last vowel of the root), to रुध् (रुधिर्) &c. 7th; उ, to तन् (तनु) &c. 8th;‖ श्ना (ना), to क्री (डुक्रीञ्) &c. 9th;§ and णिच् (इ which requires शप्; see vi.), to चुर &c. 10th.

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* That is, य is subjoined to the root, before *sárvad'hátucas*, in the passive voice of transitive verbs, and in the impersonal form of the intransitive, and in the reciprocal or neuter passive; but अ is subjoined in the active and middle voices of verbs active, common, or deponent.

† Certain verbs optionally admit either श्यन् or शप्. Viz. टुभ्राशृ, भ्लाशृ, भ्रमु (1st. and 4th. classes), क्रमु, क्लमु, त्रसी, त्रुट and लष; also यसु singly or with the preposition सम्; but, with any other preposition, this verb indispensably requires the affix श्यन्.

‡ The verb श्रु, though belonging to the first class, requires the affix श्नु, and is converted into शृ. अक्षू optionally admits this affix.

‖ ध्विवि and कृवि take the affix उ, and substitute अ for the final consonant.

§ स्कुञ्, and the supplementary verbs स्तंभु, स्तुंभु, स्कंभु and स्कुंभु, admit श्नु or श्ना.

8. णिच् is ſimilarly ſubjoined to any verb, to denote the act or operation of an inſtigator, or motive, inſtigating or inciting the voluntary agent: and, if the conſequence accrue to the agent of the cauſative action, the middle voice is uſed; elſe the active voice: but this is optional, if the action be ſhown to be reflective by another term in the ſentence.*

9. To expreſs, that the agent wiſhes to do the act, which the verb imports, a phraſe at full length may be uſed; or सन् (स) may be ſubjoined to the root with the import of deſire. The ſame affix is alſo employed for the ſenſe of belief and expectation. Such a derivative verb is either active, or deponent, like the original verb, from which it was derived.

10. A verb, conſiſting of a ſingle ſyllable beginning with a conſonant, and certain verbs containing more ſyllables or beginning with vowels (as उर्णुञ् &c.), take यङ् to denote the repetition or the intenſity of the action. But a verb, ſignifying motion, takes this affix with the import of tortuous only. Certain verbs (लुप &c.) take the ſame affix in only an ill ſenſe of the verb.

11. A blank (लुक्) may be ſubſtituted for यङ् before any affix; and, in ſuch caſe, the verb is no longer reſtricted to the middle voice, as it was by the mute ङ् contained in the derivative verb terminated by यङ्. The old grammarians aſſigned the name of *Charcarita* to this form of the intenſive or reiterative.

12. Certain verbs (गुप् &c.), in certain limited acceptations, take सन् (ix.). Others, as before mentioned (vii.), take णिच् in their common acceptations. One (कमु) admits णिङ्; another (ऋत) takes ईयङ्; others (गुप् &c.) admit आय;† and certain verbs (वेञ् &c.) require यक्.

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* This is ſubject to exceptions. See *Syntax*.

† Theſe affixes, आय, ईयङ्, and णिङ्, are optionally ſubjoined to thoſe roots reſpectively, when an *ârd'had'hâtuca* affix follows: that is, the verb muſt be conjugated as a derivative one, with the *ſârvad'hâtuca* affixes; and may be inflected either as a derivative, or as a ſimple root, with other affixes.

13. The ſame terms (कंडू &c.), being nouns, do not admit the laſt mentioned affix; but divers nouns are converted into verbs, with various appropriate meanings, by ſubjoining the affixes (य) क्यच्, क्यङ् or क्यष्,* (काम्य) काम्यच्, (—) क्विप्, (ञ्) णिङ् or णिच्; and ſubſtituting at the ſame time a blank (लुक्) for (सुप्) the affixes of caſes; for theſe muſt be expunged, when they become a component part of (धातु) a verb.

14. All theſe, whether verbs or nouns, terminated by the affixes सन्, णिच् &c. (viii.—xiii.), are denominated verbs (धातु),† and conſequently admit ल् (लट् &c. ſee ii.), and its ſubſtitutes (तिङ् ſee iv.), together with शप् in the active or in the middle voice, or in both, and यक् in the paſſive (vi.).

15. But the affix शप् and its ſubſtitutes (vii.), as alſo यक् (vi.), are only employed in four tenſes &c. viz. लट्, लोट्, लङ् and लिङ्; for, in the reſt of the tenſes, the affixes are *árd'had'hátuca* (v.): viz. लिङ् in one of its ſenſes, and लिट् as abovementioned (v.); and the affix स्य, which is ſubjoined (precluding शप् &c.) to a verb, before ल् (लृट्, or लृङ्); and the affix तासि (तास्), ſo ſubjoined before लुट्; and च्लि (or rather its ſubſtitutes, ſee §. iii. 12.), before लुङ्.

# SECTION III.

## PERMUTATIONS OF THE AFFIXES.

1. अंत् is ſubſtituted for ऊ् contained in an affix (§. ii. 4.); but अत् for the ſame following an inflective root denominated अभ्यस्त

* A conjugated noun, deduced from the firſt of theſe affixes, is active; one, formed with the ſecond, is deponent; but, with the third, it is optionally active or deponent.

† They may be termed derivative verbs; and may be diſtinguiſhed as cauſals, deſideratives, intenſives or reiteratives, ſimple derivatives, and conjugated nouns.

(Ch. 18. §. iv. 2.); or, in the middle or the paſſive voice, an inflective root ending in a conſonant, or in any vowel but अ.*

2. When लिट् follows, आम् is ſubjoined to a verb, of which the initial is (इच्) any vowel (but अ or आ) profodially long;† as alſo to certain other original verbs, ‡ as well as to all derivatives (§. i. 8.—13.), or rather to any verb, which contains two or more ſyllables. A blank (लुक्) is ſubſtituted for the ſubſequent affixes; but कृ, भू and अस्, inflected with लिट्, are uſed as auxiliaries after आम्.

3. In the active voice of other verbs, and of theſe auxiliaries, the following ‖ are put inſtead of the regular affixes ſubſtituted for लिट्.

| | S. | D. | P. |
|---|---|---|---|
| 3d. | णल् [अ] | अतुस् | उस् |
| 2d. | थल् [थ] | अथुस् | अ |
| 1ſt. | णल् [अ] § | व | म |

N. B. ण् and ल् are mute; and औ is ſubſtituted for णल् ſubjoined to an inflective root ending in आ.

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* After the ſimple inflective root of शीङ् (2d claſs), but not its derivative (§. ii. 11.), ऋ (ऋत्) is prefixed to आत् ſubſtituted for ङ्; and may be ſo, after the inflective root विद् (2d claſs).

† Except ऋच्छ् (ſubſtituted for ऋ) and उर्णु.

‡ Viz. कासृ, and any verb containing more than one ſyllable. Alſo दय, अय and आस; and optionally उष, विद and जागृ; and जिमी, क्ष्वी, डुभृञ् and हु (but, with theſe four, reduplication takes place, as if श्लु had been ſubjoined).

विद admits a ſimilar formation of the imperative &c. (लोट्), with the auxiliary कृ. *Ex.* विदांकरोतु.

‖ They may likewiſe be uſed in (लट्) the preſent tenſe of विद; and ſo may the firſt five (3d ſing.—2d du.) in the ſame tenſe and voice of ब्रूञ्, ſubſtituting, however, आह for ब्रू.

§ In this perſon, the affix is optionally conſidered as devoid of a mute ण्; and the operations, depending on this mute letter, are therefore optional.

4. But, in the reflective voice, एश् (wherein श् is mute) is put inſtead of त, and इरेच् (wherein च् is mute) inſtead of क, ſubſtituted for लिट्. And generally, in tenſes &c. diſtinguiſhed by a mute ट्, ए is put inſtead of (टि) the laſt vowel (and ſubſequent conſonant, if any there be,) in affixes of the reflective voice; and से for थास् (2d ſing.).

5. ड्ा, रौ and इस् are put inſtead of the affixes of (प्रथम) the third (or, as the *Sanſcrit* grammarians call it, the firſt) perſon ſubſtituted for लुट्. And a blank (लोप) is ſubſtituted for स् in तास् (as in the verb अस) when an affix follows, the initial of which is स् or ह्; * but ह् is ſubſtituted before one beginning with ए.

6. लोट् is treated like लङ् (3d du. 2d du. and pl. 1ſt du. and pl.); but आ (आट्) is prefixed to the affixes of the firſt perſon; † and उ is put inſtead of इ in affixes ſubſtituted for लोट् (except हि and नि); and हि inſtead of सि (सिप्); but this is permuted in ſome inſtances, and expunged in others. ‡ तात् (तातङ्) may be ſubſtituted for this, and for तु, if the ſenſe be benediction; and नि is put inſtead of मि (मिप्); and आम् inſtead of ए, in affixes ſubſtituted for लोट् (3d ſing. du. and pl. and 2d du.); but ऐ inſtead of the ſame in the 1ſt perſon; and व, after स् (2d ſing.); and अम्, after व (2d pl.).

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* In general, according to one interpretation of a rule, which will be cited (xii.), स्, however deduced, is expunged before an affix, or before any term, beginning with ह्.

† This prefix is treated as one containing a mute प्; and, on the other hand, हि, though ſubſtituted for सिप्, is not diſtinguiſhed by a mute प्. श्ना (§. ii. 7.), following a conſonant, is converted into शानच् before हि.

‡ धि is ſubſtituted for हि following the verb हु or an inflective root ending in a ऊ ऌ् conſonant: but हि is expunged (लुक्) after an inflective root ending in आ, or after one terminated by उ deduced from an affix; provided this vowel be not preceded by a conjunct.

7. In affixes ſubſtituted for ल् diſtinguiſhed by a mute ङ् (लङ्, लिङ्, लुङ् and लृङ्), a blank (लोप) muſt be put inſtead of स् in the 1ſt perſon; and inſtead of र् in affixes of the active voice (3d ſing. &c.); and ताम् inſtead of तस् (3d du.), तम् inſtead of थस् (2d du.), and त for ध (2d pl.), and अम् inſtead of मिप् (1ſt ſing.).

8. सीयुट् (सीय्) is prefixed to affixes ſubſtituted for लिङ् in the middle and paſſive voices; but यासुट् (यास्), in the active voice:* and the affix, ſubſequent to this laſt prefix, *is fictitiouſly* diſtinguiſhed by a mute ङ्; but, if the import of the term be benediction, by a mute क्. रन् is ſubſtituted for ऊ; and जुस् (उस्), for झि (3d pl.); but अत् (अ), for इट् (1ſt ſing.); and सुट् (स्) is prefixed to त् and थ् (3d ſing. &c.).

9. इय् is ſubſtituted for या (यास्) in the *ſárvad'hátuca* affix, when ſubjoined to an inflective root ending in अ.† But य् and व् are expunged (लोप) before (वल्) any conſonant except य्.

10. The cerebral letter (ढ्) is ſubſtituted for ध् (2d pl.), in the terminations of the aoriſt paſt (लुङ्) and remotely paſt (लिट्), and in the termination ध्वम् of the imperative &c. (लिङ्), provided theſe terminations immediately follow an inflective root ending in (इण्) a vowel or ſemivowel including ऌ, but excluding अ (or आ). This permutation may take place, if र् deduced from the prefix (इट्) precede ſuch termination, and be itſelf preceded by (इण्) ſuch a vowel

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* A blank (लोप) is ſubſtituted for स् (deduced from यासुट्, सुट् or सीयुट्) in the *ſárvad'hátuca* affix of the imperative &c. (लिङ्), provided it be not the final letter.

† आ, being a component part of a *ſárvad'hátuca* affix diſtinguiſhed by a mute ङ् (§. iv.), is converted into इय् when ſubjoined to an inflective root ending in अ.

or ſemivowel. But ſome grammarians do not admit that permutation after इ ſo deduced, unleſs it be preceded by ſuch a letter.

11. जुस् (उस्) is put inſtead of झि (3d ſing.) preceded by सिच् (xii), or following an अभ्यस्त term (or the verb विद); or preceded by a blank (लुक्) ſubſtituted for सिच्* following a verb ending in आ and no other. It is optionally put inſtead of झि ſubſtituted for लङ् after a verb ending in आ, and after the verb द्विष.

12. सिच् (स्) is in general ſubſtituted for च्लि ſubjoined to verbs (§. ii. 15.) before लुङ्; but क्स† for the ſame, after a verb the laſt letter of which is (शल्) ह् or a ſibilant, and the penultimate an इक् vowel,‡ provided the verb do not require the prefix इट् before the *árd'had'hátucas* (Ch. 17. §. i.). So चङ् (अ, requiring the reduplication of a ſyllable,) is ſubſtituted for च्लि, before लुङ् (denoting the agent), after a verb terminated by णि (णिच् &c.), ‖ and after certain other

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* A blank (लुक्) is ſubſtituted for सिच्, after the verbs denominated वु (§. i. 7.), and भू, गा, स्था (ष्ठा) and पा, before the active affixes; but, optionally, after व्रा, धेट्, शा (शो), छा (छो) and सा (षो), before the ſame; and optionally, after तनु and other verbs of the 8th claſs, before त and थास् (§. ii. 4.).

स्, deduced from सिच्, or, according to one interpretation, howſoever deduced, is expunged (लोप) before an affix beginning with ध्; ſo it is, when preceded by a झल् conſonant, and followed by ſuch a conſonant; or preceded by an inflective root ending in a ſhort vowel, and followed by a झल् conſonant; or preceded by the prefix इट्, and followed by the prefix ईट् (Ch. 17.).

† The final vowel of क्स is expunged (लोप), when an affix (तङ्), beginning with a vowel, follows. But a blank (लुक्) may be ſubſtituted for the whole of क्स ſubjoined to the verbs दुह, दिह, लिह and गुह्, when an affix of the middle voice (आत्मनेपद), beginning with a dental conſonant, or with one labial and dental, follows.

‡ Except दृशिर्; and except श्लिष, unleſs this ſignify to embrace.

‖ Except ऊन, ध्वन, इल and अर्द. But this exception is, by the beſt authorities, reſtricted to the *Véda*; though others allow it to be optional in common ſpeech.

verbs.* But अङ् (अ), requiring no reduplication, is substituted for the same after certain others; † and this is optionally the substitute for च्लि, in the active voice, after a verb distinguished by the mute syllable इर् and after certain other verbs. ‡ However, चिण् (इ) ‖ may be substituted for the same, before त (3d. sing. ref.) in the reciprocal passive of a verb ending in a vowel; § and must, before त in the passive or impersonal of any verb. ¶

13. ध् is substituted for त् or थ्, preceded by (झष्) an aspirated soft consonant, excepting the verb दुधाञ्.

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* Viz. श्रिञ्, द्रु and स्रु; and कमु although this have not taken the affix णिङ्. But, optionally, after धेट् and टुओश्वि (see ‡), when the affix denotes the agent.

† Viz. असु, वच (or its substitute ब्रूञ्) and ख्या (or its substitute चक्षिङ्), provided the affix denote the agent. Also लिप, षिचि and ह्वेञ्; but, optionally, in regard to these three, before the reflective affixes. Likewise, before the active affixes, पुष and certain other verbs (4th class), द्युत and certain others (1st class), and all verbs distinguished by a mute लृ. So, in both voices, सृ, शासु and ऋ.

‡ जॄष्, स्तंभु (a supplementary verb), मुचु, म्लुचु, गुचु, ग्लुचु, ग्लंचु, षस्ज, and टुओश्वि.

‖ The same must be substituted, before त, after पद; and optionally may be so, even in the middle voice, after दीपी, जनी, बुध, पूरी, तायृ and ओप्यायी.

§ So it may, before the same, in this voice of the verb दुह; but not so, in the same voice of the verbs रुधिर् and तप; nor in the passive or impersonal of the last verb signifying to regret. The two last verbs, and several others, as also derivatives in णि, are irregular in the reciprocal passive.

¶ The affix (त) is expunged (लुक्) after चिण्.

# SECTION IV.

## AFFIXES DISTINGUISHED BY FICTITIOUS MUTE LETTERS. *

1. A *sárvad'hátuca* affix, that is not distinguished mediately, or immediately, by a mute प्, is similar to one, that contains a mute ङ्.† But (लिट्) an affix of the remotely past tense, unless so distinguished, is similar to one, which contains a mute क्, if subjoined to a verb not terminated by a conjunct. ‡

2. सन्, having a consonant (झल्) for its initial (i. e. being destitute of the prefix इट्), is considered to contain a mute क्, when subjoined to a verb ending in an इक् vowel, or to one ending in a consonant with such a vowel contiguous. So are लिङ् and सिच्, having such an initial consonant, when subjoined in the middle or passive voices,‖ to such a verb, as has been last described; or to one ending in ऋ or ॠ. §

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* The chief use of these mute letters, क् and ङ्, is to prevent the substitution of a *gun'a* or *vri'dd'hi* letter for an इक् vowel (Ch. 2. § i. 1. ¶.).

† So is any affix (except such, as are distinguished by a mute ञ् or ण्,) when subjoined to गाङ् (substituted for इङ् Ch. 18. § i. 3.), or to certain verbs of the 6th class (from वुट् to कुङ्), or व्यच् (unless अस् be the affix of this last verb).

So is any affix, to which इट् has been prefixed, when it follows ओविजी; and, optionally, when following उर्णुञ्.

‡ Or to ञिइंध्, श्रंथ्, ग्रंथ्, दंभ्, or ध्वंज्, or (though distinguished by a mute प्) when subjoined to भू.

‖ The best authorities confine this restriction to सिच्.

§ As also, optionally, in the instance of गम्लृ. Again, सिच्, so subjoined to हन or to यम (but, in one sense of this verb, optionally, in another indispensably), or to ष्ठा (but here, and in the next instance, इ is substituted for the final), or to a verb denominated वु (§. i. 7.), is considered to contain a mute क्.

3. सन् (as well क्स*) having इ (इट्) prefixed to it, is optionally † conſidered to contain a mute क्, when ſubjoined to a verb beginning with a conſonant, and ending with (रल्) any conſonant but य्, or व्, and having इ or उ (or ई or ऊ) for its penultimate.

# SECTION V.

## SYNOPSIS OF CONJUGATION.

1. Since moſt inflective roots end in अ before *ſárvad'hátuca* affixes; and ſince इ is prefixed to *árd'had'hátucas* after moſt roots (Ch. 17. §. i.); the regular conjugation of ſimple and derivative verbs may be readily apprehended by conſidering the terminations of moods and tenſes as ſubjoined to अ and इ; viz. *ſárvad'hátucas* to अ, अय, य, and स, or ष; but *árdhad'hátucas* to इ, अयि, यि, and सि, or षि; अ being the cloſe of the root, or इ the beginning of the termination, in the 1ſt and 6th claſſes; अय and अयि in the 10th claſs, and alſo in cauſatives, and in ſome irregulars; य and यि in the 4th claſs, in ſome irregulars, and in many conjugated nouns; and स or ष, and सि or षि, in the deſideratives, as well as in ſome irregulars.

2. Verbs of the 5th, 8th, and 9th claſſes end in नु, उ and ना (or नौ, ओ and नी) before *ſárvad'hátucas*. Here, and in the preceding inſtances, the permutations of the radicals, before the ſeveral terminations, muſt be carefully noticed; they will be ſtated comprehenſively in the 18th and 19th Chapters, and exemplified at large in the 21ſt and following Chapters.

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* See *Derivation of Participles &c.* for other rules reſpecting fictitious mute letters.

† But, indiſpenſably, in the inſtances of रुदिर्, विद, and मुष; as alſo ग्रह, जिघ्रप and प्रच्छ.

3. Verbs of the 2d, 3d and 7th claſſes, and *charcaríta* intenſives, as well as ſome conjugated nouns, retain the radical termination at the cloſe of the inflective root, before *ſárvad'hátuca* affixes; as verbs, which refuſe the prefix ई (Ch. 17. §. i.), do before *árdhad'hátucas*. Accordingly the general rules of orthography in compoſition, as well as the peculiar rules of permutation in etymology, muſt here be carefully obſerved.

4. Anomalies are ſo frequent and numerous, and permutations are ſo various, that it is ſcarcely poſſible to ſelect verbs, which are perfectly regular in every inflection, to ſerve as a paradigma for many others. But, though rules, applicable to the ſeveral verbs, are diſperſed in various places, their operation will become familiar, from examples of their application in the 21ſt and following Chapters.

5. The tenſes, which are moſt irregular, are thoſe of the paſt: eſpecially the aoriſt paſt; and, next to that, the preterit or remote. In general, it will be ſufficient to exhibit the 3d ſing. of the preſent, as an example both of that tenſe, and of the imperatives; the 3d ſing. of the remote paſt, as an example of this tenſe; the 3d ſing. of the abſolute future, as an inſtance of all the futures; and the 3d ſing. or even all the inflections of the aoriſt paſt, which is the moſt anomalous of the tenſes. The abſolute paſt may generally be deduced from the preſent: but it muſt ſometimes be ſhown, and ſo muſt the benedictive लिङ्, when not ſufficiently obvious through other examples.

6. The following ſynoptical table exhibits the regular or moſt frequent terminations of tenſes and moods; ſubject to variations which will be indicated in their places: and a ſecond table gives a general view of the formation of inflective roots, independently of the permutation of radicals.

# I. TABLE OF TERMINATIONS FOR THE MOODS AND TENSES.

## ACTIVE.

| ...ses &c. | 3d Person. S. | D. | P. | 2d Person. S. | D. | P. | 1st Person. S. | D. | P. |
|---|---|---|---|---|---|---|---|---|---|
| ...ref. | -ति | -तः | -अंति | -सि | -थः | -थ | -मि | -वः | -मः |
| Rem. p. | -अ | -अतुः | -उः | -थ | -अथुः | -अ | -अ | -व | -म |
| Abs. f. | -ता | -तारौ | -तारः | -तासि | -तास्थः | -तास्थ | -तास्मि | -तास्वः | -तास्मः |
| Aor. f. | -ष्यति | -ष्यतः | -ष्यंति | -ष्यसि | -ष्यथः | -ष्यथ | -ष्यामि | -ष्यावः | -ष्यामः |
| | -स्यति | -स्यतः &c. | | | | | | | |
| Imp. | -तु | -ताम् | -अंतु | -[हि] | -तम् | -त | -आनि | -आव | -आम |
| —ben. | -यात् | | | -यात् | | | | | |
| Abs. p. | -त् | -ताम् | -अन् | -स्[ः] | -तम् | -त | -अम् | -व | -म |
| Imp. &c. | -इत् | -इताम् | -इयुः | -इः | -इतम् | -इत | -इयम् | -इव | -इम |
| —ben. | -यात् | -यास्ताम् | -यासुः | -याः | -यास्तम् | -यास्त | -यासम् | -यास्व | -यास्म |
| ii. Aor. p. | -ईत् or -सीत् | -ष्टाम् | -षुः | -ईः | -ष्टम् | -ष्ट | -षम् | -ष्व | -ष्म |
| | -त् | -ताम् | -अन् | -स्[ः] | -तम् | -त | -अम् | -व | -म |
| | -अत् | -अताम् | -अन् | -अः | -अतम् | -अत | -अम् | -आव | -आम |
| Cond. f. | -ष्यत् | -ष्यताम् | -ष्यन् | -ष्यः | -ष्यतम् | -ष्यत | -ष्यम् | -ष्याव | -ष्याम |
| | -स्यत् | -स्यताम् &c. | | | | | | | |

| ENSES &c. | 3d PERSON. | | | 2d PERSON. | | | 1st PERSON. | | |
|---|---|---|---|---|---|---|---|---|---|
| | S. | D. | P. | S. | D. | P. | S. | D. | P. |
| *Pref.* | —ते | —इते | —अंते | —से | —इथे | —ध्वे | —ए | —वहे | —महे |
| *. Rem. p.* | —ए | —आते | —इरे | —से[षे] | —आथे | —ध्वे[ढ्वे] | —ए | —वहे | —महे |
| i. *Abs. f.* | —ता | —तारौ | —तारः | —तासे | —तासाथे | —ताध्वे | —ताहे | —तास्वहे | —तास्महे |
| *. Aor. f.* | —ष्यते | —ष्येते | —ष्यंते | —ष्यसे | —ष्येथे | —ष्यध्वे | —ष्ये | —ष्यावहे | —ष्यामहे |
| | —स्यते &c. | | | | | | | | |
| *. Imp.* | —ताम् | —इताम् | —अंताम् | —स्व | —इथाम् | —ध्वम् | —ऐ | —वहै | —महै |
| i. *Abs. p.* | —त | —इताम् | —अंत | —घाः | —इथाम् | —ध्वम् | —इ | —वहि | —महि |
| ii. *Imp. &c.* | —ईत | —ईयाताम् | —ईरन् | —ईथाः | —ईयाथाम् | —ईध्वम् | —ईय | —ईवहि | —ईमहि |
| —*ben.* | —षीष्ट | —षीयास्ताम् | —षीरन् | —षीष्ठाः | —षीयास्थाम् | —षीध्वम् [ढ्वम्] | —षीय | —षीवहि | —षीमहि |
| iii. *Aor. p.* | —ए | —षाताम् | —षत | —ष्ठाः | —षाथाम् | —ध्वम् [ढ्वम्] | —षि | —ष्वहि | —ष्महि |
| | —त | —आताम् | —अत | —थाः | —आथाम् | —ध्वम् | —इ | —वहि | —महि |
| | —अत | —एताम् | —अंत | —अथाः | —एथाम् | —अध्वम् | —ए | —आवहि | —आमहि |
| x. *Cond. f.* | —ष्यत | —ष्येताम् | —ष्यंत | —ष्यथाः | —ष्येथाम् | —ष्यध्वम् | —ष्ये | —ष्यावहि | —ष्यामहि |
| | —स्यत &c. | | | | | | | | |

# TABLE II.

## FORMATION OF INFLECTIVE ROOTS IN EACH TENSE AND MOOD.

i. *Pref.* Theme, permuted if neceſſary; followed by अ, convertible into आ before a ſemivowel or naſal, but merging in अ or in a *guṅa* diphthong: or elſe followed by अय, य, स, ष, &c; or by उ liable to permutations, as ओ &c; or by नु liable to ſimilar permutations; or by ना convertible into नी or न्; or by a blank denominated लुक् or श्लु; &c.

ii. *Rem. p.* Theme, doubled and in general permuted; with or without इ prefixed to the terminations: or elſe theme, not doubled, but in general permuted, and followed by आम् with an auxiliary.

iii. *Abs. f.* Theme, permuted if there be occaſion for it; and with or without इ prefixed to the termination ता &c.

iv. *Aor. f.* The ſame root as in the abſolute future; with इ in general prefixed to the termination ष्यति &c; or ſometimes the root followed by the termination स्यति or ष्यति &c. without इ prefixed thereto.

v. *Imp. &c.* The root formed like that of the preſent tenſe.

vi. *Abs. p.* With अ or आ prefixed to the inflective root of the preſent tenſe; but ſometimes without that prefix (Ch. 17. §. iii.).

vii. *Imp. &c.* The root affected as in the preſent tenſe.

— *ben.* The theme, permuted if requiſite; and with इ prefixed to the termination षीष्ट &c; but without ſuch prefix before the termination यात् &c; and ſometimes without it before स or ष्, or before a blank ſubſtituted for स.

viii. *Aor. p.* Theme, permuted according to exigency; and, in ſome inſtances, doubled; with अ or आ uſually prefixed to it: and with or without the prefix इ before the ſubſtitutes of च्लि; that is, with it generally prefixed to ष् deduced from सिच्; but ſometimes without it before that or स deduced from the ſame; and always without it before ष or ष् deduced from क्ष; or before अ or इ, from अङ्, चङ् and चिण्, or before a blank ſubſtituted for सिच् or क्ष (ſee §. iii. 12.).

ix. *Cond. f.* With अ or आ in general prefixed to an inflective root ſimilar to that of the aoriſt future.

# CHAPTER XVII.

## ON AUGMENTS.

### SECTION I.

#### THE PREFIX अट्.

1. अट् (अ) is (or, if the verb be distinguished by a mute उ, may be;* but, if the verb be a monosyllable, the vowel of which was originally accented with a grave accent,† must not be) prefix-

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* Also, in the instance of certain other verbs, as स्तृ (1st class), सू (षूङ् 2d and 4th cl. not षू 6th cl.), and धूञ् (not धू 6th cl.); as also in the instance of the eight verbs, रध &c. (4th cl.); and likewise in the instance of कुध (9th cl.) preceded by निर् (but here it is indispensable before निष्पा. See Participles &c.). Neither the exception, nor the option, is allowed in regard to सन् after the five verbs कृ &c. (6th cl.), nor after सि (षिञ् 1st cl.), पूङ् (1st cl. not पूञ् 9th cl.), मि (1st and 3d cl.), अंजू (7th cl.), and अप्लृ (5th cl.); nor in regard to सिच् (Ch. 16. §. iii.) after अंजू (7th cl.), स्तु (ष्टुञ् 2d cl.), सु (षु 5th cl.), and धूञ् (not धू 6th cl.); as also after यम, रम, नम (णम 1st cl.), and verbs ending in आ, which moreover take the augment सक् (स) before सिच् augmented by अट्.

† Monosyllables ending in any vowels, but उ or ऋ, have the vowel gravely accented: except the verbs रु, घ्णु, क्ष्णु, शीङ्, यु (2d cl. not युञ् 9th cl.), णु, टुक्षु, टुओश्वि, टीङ्, श्वित्र्, वृङ् and वृञ्.

Among monosyllables terminated by consonants, a hundred and two roots (including in some instances, but not so in others, different verbs with the same radical letters) have their efficient vowels gravely accented: viz.

1 ending in कॄ. शक्लृ (5th cl.).

ed ‡ to an *ard'had'hátuca* affix, ‖ the initial of which is (वल्) any con-

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6 in च्. डुपचष्, मुच्लृ, रिचिर् (7th cl. and रिच 10th cl. but without the affix णिच्), वच (10th cl. but without the affix णिच्; and 2d cl. including the substitute of ब्रूञ्), विचिर् and षिचिर्.

1 in छ्. प्रछ.

15 in ज्. त्यज, णिजिर्, भज, भंजो, भुज (7th cl. and भुजो 6th cl.), भ्रस्जो, टुमस्जो, यज, युजिर् (7th cl. and, as some hold, सुज 4th cl.), रुजो, रंज, विजिर्, ष्वंज, षंज and सृज (4th cl. and 6th). [मृज is not included in this list: because here the grave accent serves for a different purpose.].

15 in द्. अद, क्षुदिर्, खिद (4th, 6th and 7th cl.), छिदि, तुद, णुद, पद (4th cl.), भिदिर्, विद (4th cl. and 7th, and, as some hold, विद्लृ 6th cl. but not विद 2d cl. and 10th), शद्लृ, षद्लृ, ञिष्विदा, स्कंदिर् and हद.

11 in ध्. क्रुध, क्षुध, बुध (4th cl.), बंध, युध, रुधिर् (7th cl. and अनुरुध 4th cl.), राध, व्यध, शुध (4th cl.), साध and षिध (4th cl.).

2 in न्. मन (4th cl.), and हन (as well as its substitute बध).

13 in प्. आप्लृ (5th cl. and 10th, but without the affix णिच्), क्षिप, छुप, तप (1st and 4th cl. and 10th but without the affix णिच्), तिपृ, तृप (4th cl. not 6th nor 10th), दृप (4th cl. not 6th nor 10th), लिप, लुपृ, टुवप, शप, ञिष्वप and सृप्लृ.

3 in भ्. यभ, रभ and डुलभष्.

4 in म्. गम्लृ, णम, यमु and रमु (or यम and रम).

10 in श्. क्रुश, दंश, दिश, दृशिर्, मृश, रिश, रुश, लिश (4th and 6th cl.), विश and स्पृश.

11 in ष्. कृष (1st and 6th cl.), त्विष, तुष, द्विष, दुष, पिष, पुष (4th cl.), विष्लृ (3d cl. and, according to some, विषु 1st cl. or, according to others, विष 9th cl.), शिष्लृ (7th cl. and, according to some, शिष 1st cl.), श्लिष (4th cl.), and शुष.

ſonant but यू. § It muſt be prefixed to लिट्, notwithſtanding general exceptions, unleſs in inſtances where this tenſe is ſpecially excepted (ſee note §.): however, the 2d ſing. of this tenſe is irregular (vi.).

2. The vowel of this prefix is not convertible into the *guńa* and *vriď-d'hi* diphthongs (Ch. 19. §. iv.). But the long vowel may be ſubſtituted ¶

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2 in स. वसू (1ſt cl. as alſo the ſubſtitute of अद), and वस (1ſt cl.).

8 in ह. दह, दिह, दुह (2d cl. not दुहिर् 1ſt cl.), णह, निह, वह, लिह and वह.

‡ सु (ष्णु), and क्रमु admit the prefix, provided there be no occaſion for uſing the reflective voice (आत्मनेपद).

‖ It is prefixed to a *ſárvad'hátuca* one, following the five verbs, स्विद् &c. (2d cl.); or (provided the initial be स, or the affix be ध्वं,) ईश, ईड and जन (4th cl. and जनी 3d cl.).

§ Except a *criť* affix, the initial of which is वश् (as व्, ङ्, म् or न्); and the terminations नि, नु and त्र (unleſs ſubjoined to ग्रह and certain other verbs), and त, घ, सि, सु, र, क and स, deduced from *criť* affixes; and सन्, or an affix diſtinguiſhed by a mute क्, ſubjoined to a verb ending in an उक् vowel; alſo सन् ſubjoined to the verbs ग्रह or गुह; and an affix containing a mute क् ſubjoined to भ्रस्ज् (1ſt cl.); and लिट् (the remote paſt) following दृकृञ् (unleſs सृद् have been prefixed to this verb §. iii. 3.), or following सृ, भृज्, वृङ्, वृञ्, स्तु (ष्टुञ्), दु, स्रु and ध्रु (but not after any other verb); and the affixes, denominated *Niſht'há*, following a verb diſtinguiſhed by a mute ई, आ or ङु, or any verb with which the uſe of the prefix is in general optional, as alſo certain other verbs (ſee Derivation of Participles). But the exception is optional in regard to *Niſht'há* and क्त after क्लिश (4th and 9th cl.) and पूङ्; and neither exception, nor option, (i. and iii.) is allowed in regard to the ſame, after वस (1ſt cl.) and द्युभ; अंचु (to worſhip) and लुभ (to confound); जॄ and भ्रस्ज्.

¶ The vowel muſt be lengthened after the verb ग्रह, except in the remotely paſt tenſe (लिट्), and except thoſe tenſes of the paſſive, in which the affixes are deemed ſimilar to चिण् (vii.).

for it, when subjoined to a verb ending in ऋ;* unless prefixed to लिङ् (the imperative &c.), or to सिच् (Ch. 16. §. iii. 12.) in the active voice.

3. However the insertion of the prefix, after such a verb, is optional before लिङ् and सिच् in the reflective voice, and before सन्; and, after a verb ending in ऋ and beginning with a conjunct, it is optional before लिङ् and सिच् in the reflective voice; and, after a verb ending in the syllable इव्, † before सन्; and, after इषु and certain other verbs, ‡ before an *árd'had'hátuca* affix, the initial of which is त्; and, after कृती and certain others, ‖ before one, the initial of which is स् § (except सिच्); and after a verb distinguished by a mute उ, before क्त्वा (see Participles).

4. A verb ending in ऋ *invariably requires this prefix before* स्य. ¶

5. A verb terminated by आ, or any verb reduced to a single syllable, requires this prefix before वसु (substituted for लिट्); other verbs reject it* before this affix (see Participles &c.).

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* Or to वृङ् or वृञ् with the same exceptions and option (iii.).

† Also in the instance of ऋधु and certain others: viz. भ्रस्जो, दंभु, श्रिञ्, स्वृ, यु, ऊर्णुञ्, भृञ् (ſt cl.), ज्ञपि (the causal of ज्ञप), and सन् (or षनु); to which some add तनु, पन and दरिद्रा.

‡ viz. सह (षह), लुभ, रुष and रिष.

‖ viz. चृती, छृदिर्, तृदिर् and नृती.

§ Such an affix, subjoined to गम्लृ, in the active voice, requires the prefix; but, so subjoined to the four verbs वृतु &c. (ſt cl.), or to कृपू, refuses it: as तासि (Ch. 16. §. i. 15.) does, when so subjoined to the last mentioned verb.

¶ So does हन.

* However वस्लृ requires it; and गम्लृ, हन, विद्लृ and विश (6th cl.), as also दृशिर्, optionally admit it: while certain others form the derivative irregularly (see Derivation of Participles &c.).

6. Such verbs, terminated by vowels, or by conſonants provided the radical vowel be अ, as do not admit (i.) this prefix before तासि (ſee Ch. 16. §. ii. 15.), do not admit it before थल् (ſee Ch. 16. §. iii. 3.): * but verbs, terminated by conſonants following any other radical vowel but अ, require it; † and ſo do any verbs, with which it was either indiſpenſable or optional before तासि.

7. In the imperſonal and paſſive, when स्य, सिच्, सीयुट्, or तासि, follows; the inflective root, if radically ending in a vowel, ‡ is liable to the ſame permutations, as it is before चिण्; and, when it is ſo permuted under this option, the affix (स्य &c.) requires the prefix ईट्. By this rule, the radical vowel is permuted with the *Vriddhi* element; and, if the inflective root then end in आ (Ch. 18. §. vi.), it takes the augment यु (§. iv. 1.).

## SECTION II.

### THE PREFIXES ईट् AND अट्.

1. ई (ईट्) is prefixed to a *ſárvadhátuca* affix, diſtinguiſhed by a mute प् and beginning with a conſonant, ſubjoined to the verb ब्रूञ् (2d cl.); and may be prefixed to ſuch an affix ſubjoined to यङ्, or rather a blank (लुक्) ſubſtituted for यङ् (Ch. 16. §. ii. 11.).

2. It may be prefixed to a *ſárvadhátuca* affix, ‖ beginning with a con-

* One authority (BHA'RADWA'JA) reſtricts this to verbs terminated by अ; and conſequently verbs, terminated by other vowels, or by conſonants following a radical अ, may admit it.

† The uſe of the prefix is here optional in the inſtance of the verbs सृज् and दृशिर्; and is enjoined in the inſtance of अद्, अर् and ग्रेज्.

‡ The rule extends likewiſe to the inflective roots of the verbs हन्, ग्रह् and दृशिर्; and, under this rule, the initial of हन् is permuted with the guttural (घ्). Ch. 19. §. i. 1. note ‡.

‖ Though not diſtinguiſhed by a mute प्. The rule is reſtricted, however, to the affixes named

ſonant, ſubjoined to the verbs तॄ,* रू, स्तॄ (स्तृञ्), शम (4th cl.) and अम (1ſt cl.).

3. It muſt be prefixed to a *ſárvad'hátuca* affix, conſiſting of a ſingle conſonant, ſubjoined to the inflective root अस्, or to a root terminated by सिच् (Ch. 16. §. iii. 12.), or to the five verbs रुदिर् &c. (2d. cl.).

4. But अ (अट्) is, according to two authorities, prefixed to ſuch an affix following either of thoſe five verbs; and, according to all authorities, after अद (2d cl.).

## SECTION III.

### PREFIXES OF INFLECTIVE ROOTS.

1. अ (अट्) is prefixed to an inflective root (beginning with a conſonant), or आ (आट्) if the initial of the root be a vowel, when लुङ्, लङ्, or लृङ् (Ch. 16. §. i. 2.), follows: unleſs the negative मा (माङ्) be connected with the term.

2. The *Vrid'dhi* element ſhall be ſingly ſubſtituted for the prefix आ (आट्) together with the vowel which follows it.

3. स (सुट्) is prefixed to कॄ, even though the prefix अ (अट्), or a prior ſyllable (अभ्यास), intervene, in the verb कॄञ्, with reſtricted acceptations, preceded by the prepoſitions सम्, † परि or उप.

4. So, with reſtricted acceptations, the verb कृ (6th claſs), preceded by उप, प्रति or अप, takes the ſame prefix सुट्. ‡

* This verb, though not noticed in the catalogue of verbs, is conjugated like one of the 2d claſs. The two next belong to that claſs.

† Here म् is permuted (Ch. 3. §. iv. 7. ‡).

‡ Other anomalous inſtances of this prefix occur: as आश्चर्यं wonderful; अदस्करः ordure; तस्करः a thief; बृहस्पतिः regent of the planet Jupiter; and a few more.

# SECTION IV.

## FINAL AND MEDIAL AUGMENTS.

1. An inflective root ending in आ takes यु (युक्) before चिण्;* and पु (पुक्)† before णि (णिच् &c.).‡

2. Nouns, conjugated with क्यच् denoting thirſt or ſtrong deſire, take the augment स (सुक्) or आस (आसुक्).‖

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* As alſo before a *crĭt* affix diſtinguiſhed by a mute ञ् or ण्.

† But शा (deduced from शो), छा (from छो), सा (from षो), ह्वा (from ह्वेञ्), मा (from मेञ्), वा (from वेञ्), and पा (from पा 1ſt cl. and from पै), require यु (युक्); and पा (2d cl.) takes लु (लुक्). दा (deduced from ओदै) requires नु (नुक्), when its meaning is to quake or tremble; but, in its other acceptations, it takes पु regularly.

‡ So do the inflective roots of the verbs मा (1ſt and 3d cl.), ह्री, ब्ली, रीङ् (4th cl.), री (9th cl.), क्नूयी and ह्मायी.

But the inflective roots of धूञ् and ग्लेञ् require नु (नुक्). ली (deduced from लीङ् or ली) admits the ſame, and ला (deduced from लीङ्, ली, or ला,) optionally admits either लु (लुक्), or पु (पुक्); provided the meaning be to melt an unctuous ſubſtance.

So भी (from जिभी, not भा deduced from the ſame root,) requires षु (षुक्), when the immediate cauſe of terrour is ſignified.

In ſome verbs, the final of the inflective root itſelf is permuted before the affix. Thus स्थायी ſubſtitutes व् for यू; and शद्लृ converts द् into न् (unleſs the meaning be to go); and रुह् optionally ſubſtitutes प् for ह्.

‖ क्षीर and लवण take the laſt mentioned augment (आस), when ſuch is the meaning; and ſo do अश्व and वृष, when a mare's or a cow's deſire for the male is ſignified.

3. The inflective root of भू takes व् (वुक्) before an affix beginning with a vowel, in the remote and aoriſt paſt (लिट् and लुङ्).

4. The inflective root of अस् takes घ्नु (घुक्) before अङ्.*

5. अ (अम्) may be inſerted after the laſt vowel of a verb, the penultimate of which is ऋ originally accented with the grave accent; when an affix, beginning with a ऊष्म् conſonant, and not diſtinguiſhed by a mute क्, is ſubjoined. It muſt be ſo inſerted in the verbs सृज् and दृशिङ्.

# CHAPTER XVIII.

## ON THE PERMUTATION OF ROOTS.

### SECTION I.

### PERMUTATIONS OF THE ORIGINAL ROOTS BEFORE *ÁRD'HAD'HÁTUCA* AFFIXES.

1. भू is ſubſtituted for अस (the radical, not the auxiliary, verb), before any *árd'had'hátuca* affix. So वच् is ſubſtituted for ब्रू; and ख्याञ् † for चक्षिङ् (optionally, however, before लिट्; and ſubject to exceptions in particular circumſtances). So वी is ſubſtituted for अज् ‡ (optionally, however, if the affix begin with any conſonant but य्).

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* So that of पत् takes the medial augment प (पुम्); and वच् requires उ (उम्), before this affix: but टु ओश्वि ſubſtitutes आ for its final.

† Or कृश; for this likewiſe is admiſſible.

‡ Unleſs before the affixes घञ्, अप् and क्यप्; and optionally before यु (ल्युट्).

2. जग्भ् is substituted for अद् before ल्यप् (see *Participles*), and before an affix beginning with न् and distinguished by a mute क्; but घस्लृ (घस्) for the same, before लुङ् or सन्;* and optionally before लिट्. वय् may be substituted for वेञ् before लिट्. बध is substituted for हन् before लिङ् and (optionally, however, in the middle and passive voices,) before लुङ्.

3. गा is substituted for इण्, or for इक्, before लुङ्; but गम् for either of these verbs, † before णि; and before सन्. गंम् too is substituted for इङ् before सन्; but गांङ् for the same before लिट्, and optionally before लुङ्, लृङ्, and णि (followed by सन् or चङ्).

## SECTION II.

### PERMUTATIONS OF ष् AND ण् WITH स AND न्.

1. ष्, being the initial of a verb,‡ is converted into स्; ‖ and ण्, § into न्.

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* And before अच्, घञ् and अप्. See *Derivation of Nouns from Verbs.*

† Except दृश् signifying to make understood.

‡ All monosyllabick verbs, beginning with स् followed by a vowel, or by a dental consonant, (as also the verbs लिङ्, षिद्, षद्, षंञ् and षप्,) are exhibited, in their elementary form, with ष् as the radical initial: except सूप्, सृज, स्तृञ्, स्तृञ्, स्यै, सेकृ, and सृ.

‖ Except a conjugated noun; and the verbs ष्ठिव् and ष्वष्क.

§ All verbs, beginning with न्, are exhibited, in their elementary form, with ण् as the radical initial: except नृ, गर्ज, द्रुनदि, नक्क, नृती, नाधृ, नाथृ and नाट् (i. e.

2. स्, being thus a ſubſtitute,* is convertible into ष्; when that, which precedes it, furniſhes cauſe for ſuch permutation (ſee Ch. 4. §. iii. 14.): † unleſs it be the initial of an inflected word (पद).

3. This permutation takes place after an इण् letter contained in the prior ſyllable (अभ्यास) of a verb followed by the affix सन् (स); but, if this affix be converted into षन् (ष), the root does not admit this permutation, unleſs in the inſtance of the verb षुञ् (2d cl.) and of a derivative verb in णि (णिच् &c.).‡

4. After a prepoſition, that furniſhes cauſe for ſuch permutation (ii.), ष् is ſubſtituted for स् in certain verbs,‖ even though the prefix अट् (Ch. 17. §. ii.) intervene; and, in ſome of them,§ notwithſtanding the intervention of a prior ſyllable (अभ्यास), and even in the prior ſyllable itſelf.

5. After the prepoſitions परि, नि or वि, the permutation takes

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नट 1ſt and 10th cl.); but not नट् (णट 2d §. of 1ſt cl.). However, ſome authorities reduce the number of excepted verbs to ſeven, by omitting नृ, or नाधृ, or टुनदि.

* The radical स् in शासु, वस and घस्लृ, is ſimilarly permuted after an इण् letter or guttural conſonant.

† This, and the remaining rules contained in this ſection, are taken from the two laſt ſections of PA'N'INI's eighth Lecture.

‡ Except ष्विद, ष्वद and ष्वह; which, in theſe circumſtances, ſubſtitute स् for स् (i. e. retain the dental ſibilant).

‖ Viz. षुञ् (5th cl.), षू (6th cl.), षो (4th cl.), षुञ् (2d cl.), and षुभ (1ſt cl.). See the next note.

§ Viz. ष्ठा, सेनय, सेधृ (i. e. षिध or षिधृ 1ſt cl. not षिधु 4th cl.), षंज and ष्वंज (ſee v.). Alſo षद्लृ, unleſs प्रति be the prepoſition; and स्तंभु (9th cl. ſupplementary), even with the prepoſition अव, but in limited acceptations; and स्वन, conjoined with अव, or वि, ſignifying to eat; and षेवृ, with परि, नि or वि.

place in certain verbs; * but, optionally ſo, if the prefix अट् intervene.†

6. In certain other verbs, with certain prepoſitions, but only in particular circumſtances, the permutation may take effect. ‡

7. After a prepoſition, that furniſhes cauſe for ſuch permutation; or after प्रादुर्, ष् is ſubſtituted for स् become the initial of the verb अस, provided य् or a vowel immediately follow.

8. After the prepoſitions सु, वि, निर् and दुर्, ष् is ſubſtituted for स् in सुप् (deduced from निष्वप). ‖

9. The ſubſtitution of ष for स् does not take place, if this be the initial of an inflected word (पद); nor in the verb सिच् (षिचिर्) followed by the affix यङ्; nor in सिध् (षिध) ſignifying to go; nor in सह converted into सोढ् (§. iii. 7. note ‖.); nor (on account of a prepoſition ¶) in स्तंभु (iv. note §.), सिवु (षिवु), and सह (षह), followed by चङ्; nor in सु (षुञ् 5th cl.) followed by स्य or सन्; nor (ſubſequently to the prior ſyllable) in सद् (षद्ऌ) and ष्वंज, followed by लिट्.

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* Alſo in the terms सित and सय.

† Viz. षिवु (4th cl.), षह (ſee ix.), षुञ्, स्वञ् (deduced from ष्वंज), and a verb which has the prefix सुट् (Ch. 17. §. iii. 3.).

‡ Viz. स्यंद् with अनु, वि, परि, अभि or नि, unleſs a living being be the ſubject; स्कंदिर् with वि (unleſs a निष्ठा affix follow), or with परि (though ſuch an affix be ſubjoined); स्फुर् or स्फुल् with निर्, नि or वि. But the permutation muſt take place in स्तंभु (9th cl. ſuppt.) joined with the prepoſition वि.

‖ Alſo in the terms स्तुति and सम.

¶ From this reſtriction, it follows, that the permutation does take place on account of a prior ſyllable (अभ्यास).

10. After a prepoſition, that furniſhes cauſe for ſuch permutation (Ch. 4. §. iii. 14.), ण् is ſubſtituted for न् in a verb originally exhibited with ण् for its radical initial (i.). The permutation takes effect equally in compoſition (समास), or without it, when the prepoſition is prefixed to the verb.

11. After ſuch a prepoſition, ण् is ſubſtituted for न् in the verbs हि (5th cl.) and मीञ् (9th cl.); and in the termination आनि (1ſt perſ. ſing.) of the imperative &c. (लोट्); and in the prepoſition नि, before certain verbs,* notwithſtanding the intervention of the prefix अट्; but optionally before other verbs, except ſuch roots, as originally have कृ, or स्वृ, for their efficient radical initial, or षू for their efficient radical final.

12. A ſimilar permutation, in right of a prepoſition, takes place in the verb अन (2d cl.); and that, even when न् becomes the final of a word derived from this root. The permutation affects both naſal conſonants in this verb, when it has a prior ſyllable (अभ्यास) ariſing from reduplication.

13. The like permutation takes place in the verb हन, provided अ precede the naſal conſonant; but optionally, if व् or म् follow; and not ſo, when अंतर् is the preceding term, if a region be meant. †

14. Other rules, reſtricted to participles and nouns derived from verbs, will be noticed in their proper place.

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* गद, णद, पत, पद, and verbs denominated नु (Ch. 16. §. i.); alſo माङ्, मेङ्, षो, हन, या, वा, द्रा, प्सा, डुवप, वह, शम (4th cl.), चिञ् (5th cl.), and दिह (2d cl.).

† The term अयन, preceded by अंतर्, ſuffers the ſame permutation, unleſs a region be ſignified.

# SECTION III.*

## PERMUTATIONS OF ORTHOGRAPHY.

1. In the verb कॄ, ल् is ſubſtituted for र्,† whether ſingle, or involved in the vowel ऋ. The ſame permutation takes place in गॄ (6th cl. and 9th alſo, ſay ſome grammarians) before यङ्; or optionally, in the ſame root, before an affix beginning with a vowel.‡

2. ल् is ſubſtituted for र् in a prepoſition (viz. प्र, परा and even परि; but not प्रति, as ſome affirm, nor दुस्, nor निस्;) before the verb ॠय; and optionally in परि, before the terms व, अंक and योग.

3. ध् is ſubſtituted for ह् in आह् (Ch. 16. §. iii. 3. ‖.), when a ऊष्म् conſonant (ध) follows; and the aſpirated conſonant, for the unaſpirated initial, in दध् (from डुधाञ् 2d cl.), ‖ when न्, or ध्, or स्, or ध्व, follows (Ch. 16. §. iii. 13.).

4. न् is ſubſtituted for the final of a verb ending in म्, when म् or व् follows.§

5. द् is ſubſtituted for the final of a word (पद) ending in स्, when the affix सिप् (or rather a blank ſubſtituted for it) follows; and that, or रु(र्), may be ſubſtituted for the final स्, or final द्, of a verb, when denominated पद, if सिप् (or rather a blank ſubſtituted for it) follow.

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* Rules, affecting the conjugation of verbs, and contained in the three laſt ſections of PA'N'INI'S Eighth Lecture (ſee Ch. 2. §. iii. 7. *.), have for the moſt part been already cited, either as general rules of orthography (Ch. 3.), or as likewiſe affecting the declenſion of certain nouns (Ch. 4. §. vii. and v. 2.), or as immediately connected with other rules of conjugation (Ch. 16. &c.). A few, which are unnoticed in other places, are collected into this ſection.

† This is ſubject to exceptions: and, on the other hand, र् and ल् are interchangeable, in derivatives from other roots.

‡ That is, optionally in moſt inſtances; indiſpenſably in ſome; and not at all in others.

‖ See Ch. 4. §. vii. 3. note *. Other rules of that Section are applicable to conjugations.

§ See Ch. 4. §. vii. 7.

6. The long vowel is ſubſtituted for an इक् vowel* preceding र्, or व्, penultimate of a verb, if a conſonant follow.†

7. ढ् is expunged (लोप), when ढ् follows.‡

# SECTION IV.

## REDUPLICATION OF A SYLLABLE

1. In the following inſtances, two ſyllables are ſubſtituted for the firſt ſyllable of the term; but for the ſecond, if the initial were a vowel:‖ however न्, द् or र्, as alſo ब्, being the firſt element of a conjunct in ſuch a ſecond ſyllable, is not repeated in the reduplication; but is left to terminate the initial ſyllable.

2. Of ſuch two ſyllables, the prior one is denominated अभ्यास; and both are collectively called अभ्यस्त.§ The ſyllable, which is doubled, muſt be a portion of the verb itſelf, and not be a prior ſyllable (अभ्यास). Conſequently reduplication cannot be repeated; and it affects the verb independently of prepoſitions.

3. Such reduplication takes place before लिट् (the remote paſt);¶

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* See Ch. 4. §. vii. 9. and except from that rule an inflective root denominated भ, and the terms कुर् (ſee डुकृञ् 8th cl.) and छुर्.

† This rule is ſubject to exceptions.

‡ The preceding अण् vowel becomes long, when ढ्, or र् (Ch. 3. §. iv. 6.), is expunged (लोप); and ओ is ſubſtituted for अ, in the terms सह् and वह्, when ſuch letter has been ſo expunged.

‖ The third ſyllable is ſo doubled in the derivatives of कंडूञ् and certain other verbs (Ch. 16. §. ii. 12.); and any one of three ſyllables may be ſelected for reduplication in a conjugated noun.

§ जक्ष and ſix other verbs of the 2d claſs (ſee Ch. 12. §. v. 4. ‡.) are likewiſe ſo denominated.

¶ Except दिगि, which is ſubſtituted for दय् (deduced from दीङ्) when लिट् follows; and which is not liable to reduplication.

and (in derivative verbs) before the affixes सन् and यङ्, or a blank ſubſtituted for यङ् (Ch. 16. §. ii. 9.—12.); and before a blank denominated श्लु (3d cl.); and before चङ् ſubſtituted for सिच् in the aoriſt paſt (Ch. 16. §. iii. 12.). *

4. A ſhort vowel is ſubſtituted for the original vowel of the prior ſyllable (अभ्यास). Its firſt conſonant is alone retained; the other conſonants, if any there be, are expunged: but (खय्) a hard conſonant, preceded by (शर्) a ſibilant, or by (खय) another hard conſonant, is excluſively retained; and the correſponding palatine (चु) is ſubſtituted for the guttural (कु) † or for हु.

5. अ is ſubſtituted for आ terminating a prior ſyllable: ‡ and, in the remotely paſt tenſe, the long vowel (आ), for अ beginning one; but न् (नुट्) is here prefixed to the ſubſequent inflective root, provided it contain two conſonants: ‖ elſe आ and अ coaleſce.

6. Before the affix सन्, इ is ſubſtituted for अ in a prior ſyllable; and ſo it is for उ, provided a labial conſonant (पु), or a ſemivowel (यण्), or ञ्, followed by अ or आ, be immediately ſubſequent to ſuch उ. §

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* Alſo, in the inſtance of कृञ् and certain others, before the affix क; and optionally, in that of चर् and certain others, before the affix आच्. But here the prior ſyllable retains its latter conſonant, and requires the augment (आक्) आ; and हन and पट are particularly irregular. See *Derivation of nouns from verbs.*

† Except कुङ् (1ſt cl. not कु 2d cl. nor कुङ् 6th cl.) before यङ्.

‡ The vowel is put for the ſemivowel in the prior ſyllable of दान and स्वापि (the cauſal of शिव्वप): and the like permutation takes place in व्यध before लिट्; and the long vowel is ſubſtituted for that of the prior ſyllable, in the inflective root of ईण्, before लिट् fictitiouſly diſtinguiſhed by a mute क्.

‖ It is nevertheleſs prefixed to आश् (5th cl.).

§ This is optional in the inſtance of the verbs सु, ष्णु, हु, प्रुङ्, प्लुङ् and च्युङ्.

7. Verbs, denominated घु, as also मीञ्, दुमिञ्, मा, रभ, लभ, शक (or शक्ल), पत्ल (Ch. 17. §. i. 3. †.), and पद, substitute इस् for the radical vowel, when सन् follows without the prefix; so does राध signifying to kill: others, as आप्ल, ज्ञपि and ऋधु, similarly substitute ई; but दंभ admits ई or इ; and the intransitive verb मुच substitutes the *guńa* diphthong: and, in all these instances, a blank (लोप) is substituted for the prior syllable (अभ्यास). *Ex.* दित्सति (Ch. 19. §. i. 3.).

8. The *guńa* letter is substituted for the vowel in the prior syllable of three verbs, णिजिर्, विजिर्, and विष्ल, on account of श्लु subjoined to them (see 3d. cl.); and इ in the prior syllable of three others दुभृञ्, माङ् and ओहाङ्; as also in ऋ and पृ.

9. The *guńa* element is substituted for an इक् vowel terminating a prior syllable, but the long vowel for any other in a prior syllable (unless it be distinguished by a mute क् deduced from an augment or otherwise), when यङ्, or a blank (लुक्) substituted for यङ्, follows.* But the augment न् (नुक्) is annexed to अ in the prior syllable of a verb, whose inflective root ended in a nasal consonant.

अ is substituted in the prior syllable of भू, before लिट्.

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* नीक् (नी) is annexed to the prior syllable of the verbs वंचु, स्रंसु, ध्वंसु, भ्रंसु, कस, पत्ल, पद and स्कंद, before यङ्, or before a blank substituted for it; but नुक् (न्) in the instances of the verbs जप, जभ, दह, दश and भज, and the supplementary verb पश; likewise चर and फल (but उ is here substituted for अ in the syllable, that follows the prior syllable: as also, in these two verbs, before an affix, the initial of which is त्).

रीक् (री) is affixed to the prior syllable of a verb, the inflective root of which had ऋ for its penult, or contained ऋ; when यङ्, or a blank substituted for यङ्, follows. But र् (रुक्), or रि (रिक्), or रीक् (री), may be so affixed (when a blank is substituted

10. Before चङ् ſubjoined to णि (णिच् &c.), a prior ſyllable, followed by one proſodially ſhort and contained within the verb, ſhall be treated as if the affix सन् were ſubjoined; unleſs a vowel (अक्) have been expunged (लोप) from the verb. Moreover a long vowel ſhall be ſubſtituted for that of ſuch prior ſyllable in theſe circumſtances. *

11. For (झल्) any conſonant, but a naſal or ſemivowel, contained in a prior ſyllable (अभ्यास), the correſponding (चर्) unaſpirated or ſibilant letter is ſubſtituted: viz. the ſimple hard conſonant, for the aſpirated one; and the ſimple ſoft one, for the aſpirated ſoft conſonant: but the unaſpirated and ſibilant letters, ſubſtituted for themſelves, are not in fact permuted.

12. After a prior ſyllable, the guttural letter (ङ्) is ſubſtituted for ह् in हन; and in हि, likewiſe, unleſs चङ् be the affix: and, after a prior ſyllable, ariſing from reduplication in right of the affix सन् or लिट्, the guttural letter (ग्) is ſubſtituted in जि; and (क्) may be ſo, in चिञ्.

# SECTION V.

## PERMUTATION OF SEMIVOWELS.

1. If (संप्रसारण) a vowel, ſubſtituted for a ſemivowel,† terminate the inflective root, and be immediately preceded by a conſonant within

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for यङ्) to a verb whoſe penult or final is ऋ.

* But आ is ſubſtituted for the vowel of the prior ſyllable of the verbs सृ, दृ, जिवरा, प्रच्, मृद्, स्तृञ् and स्पश्; and, optionally, in वेष्ट and चेष्ट; but ई, in the verb गण् before णि followed by चङ्.

† A ſubſequent vowel merges in one ſubſtituted for a ſemivowel; and a preceding ſemivowel is not permuted. See Ch. 4. §. iv. 4.*.

ſuch root, the long vowel is ſubſtituted for the ſhort one; provided this be a ſimple (अण्) vowel.

2. The vowel is ſubſtituted for the ſemivowel, in वच (including the ſubſtitute of ब्रूञ् §. i. 1.), स्वप् (ञिष्वप), and the laſt nine verbs of the firſt claſs (यज &c.), before an affix diſtinguiſhed by a mute कृ; and in ग्रह, and certain other verbs,* before that, or before one diſtinguiſhed by a mute ङ्; † and, in the prior ſyllable (अभ्यास) of all theſe verbs (वच &c.), ‡ before (लिट्) the remote paſt; and, in the cauſal verb स्वापि (from ञिष्वप), before चङ् (Ch. 16. §. iii. 13.); and, in the verbs स्वप् (ञिष्वप), स्यम्, and व्येञ्, before यङ् (Ch. 16. §. ii. 10.); and in divers verbs, ‖ *in particular circumſtances*, before निष्ठा (ſee *Participles &c.*); and, optionally, in the verb ष्ठिव (ट्वोष्ठिव) before लिट् or यङ्, or before णि (णिच् &c.) followed by सन् or चङ्; and, indiſpenſably, in the verb ह्वेञ्, before णि followed by either of theſe affixes; or, in this verb, when it is doubled (अभ्यस्त).

3. Permutations, analogous to the ſubſtitution of the vowel for the ſemivowel, take place in divers verbs, before certain affixes. Thus क्री

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* Viz. ज्या, वय् (ſubſtituted for वेञ्, §. i. 2.), व्यध, वश, व्यच, ओव्रश्च्, ग्रह and भ्रस्ज (or भ्रज्ज्).

† Except वश followed by यङ्.

‡ Except वेञ्. Moreover यू is not ſo permuted in वय (optionally ſubſtituted for वेञ्) before लिट्; but is optionally convertible into व्, in this tenſe, before an affix diſtinguiſhed by a mute कृ.

‖ Viz. स्त्यै or ष्ठ्यै, and श्यैङ्; alſo ष्ठा in one inſtance. But not वेञ्, ज्या and व्येञ्, before the affix ल्यप्.

is ſubſtituted for चायृ, before यङ्; and पी, for ओप्यायी, before लिट् or यङ्.*

## SECTION VI.

### PERMUTATION OF DIPHTHONGS.

1. A verb, terminated by a radical diphthong (एच्),† ſubſtitutes आ for it, before an affix, that is not diſtinguiſhed by an initial mute शृ.

2. The verbs मीङ्, ड्रुमिञ् and दीङ्, make आ their radical vowel, ſubſtituting it inſtead of the ſubſtituted diphthong: and ली and लीङ् optionally admit the ſame permutation.‡

3. The verbs ड्रुक्रीञ्, ज्ञिङ् and जि, ſubſtitute आ for the diphthong, before the affix णि (णिच् &c.); and ſo does षिधु, unleſs the import be a ſpiritual topick: but चिञ् and स्फुर optionally admit this permutation; and ſo does वी, provided it ſignify to be impregnated; and जिभी, provided the verb denote the inſtigator of terrour: but, with this import, स्मिङ् indiſpenſably requires that permutation.

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* So स्फी, for स्फायी, before निष्ठा; and optionally पी for ओप्यायी. See *Derivation of Participles &c.*

† Except ध्येञ् followed by लिट्.

‡ They require it, when णि is ſubjoined. All theſe verbs (मीङ् &c.), and ſome others, as स्फुर, स्फुल and गुरी, ſuffer a ſimilar permutation before certain *crĭt* affixes. See *Derivation of Participles &c.*

# CHAPTER XIX.

## INFLECTIVE ROOTS.

### SECTION I.

### PERMUTATION OF INFLECTIVE ROOTS.

1. The long vowel is ſubſtituted for the penult of an inflective root ending in a naſal conſonant, before an affix beginning with a ऊलू conſonant and diſtinguiſhed by a mute कृ or ङ्.* But a blank (लोप) is ſubſtituted, before ſuch an affix, for the final of ſuch an inflective root, whoſe vowel was originally accented gravely.† And the penultimate is expunged (लोप) in the inflective roots of गमॢ, हन, ‡ जनी, खनु and घसॢ, before an affix beginning with a vowel, and ſo diſtinguiſhed: except अङ्.

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* Alſo before the affix क्विप्. But it is optional in regard to क्रम (क्रमु) before क्त, provided the efficient initial of the affix be a conſonant. See *Participles &c.*

† Viz. यमु, रमु, णम, हन, गमॢ and मन (4th cl.). Alſo (though the vowel be not ſo accented) वन, and ſimilar verbs of the 8th claſs, as तनु &c.

‡ The guttural letter (घ्) is ſubſtituted for ह् in हन् before न्, and before an affix diſtinguiſhed by a mute ञ् or ण्, or after a prior ſyllable; and न् is *ſubſtituted for the final of* हन् before an affix (*incident to verbs*) containing a mute ञ्, or ण्, *except* चिण् and णल्. But हन् is converted into ज, *before* हि; *and (provided it ſignify to kill) into* घ्नी, before यङ्.

2. The final of an inflective root ending in a vowel * becomes long before सन्, provided the efficient initial of this affix be a झल् consonant. †

3. त् is ſubſtituted for the final of an inflective root ending in स्, before an *árd'had'hátuca* affix beginning with स. ‡

## SECTION II.‖

### PERMUTATIONS OF ROOTS, AND OF THEIR TERMINATIONS, BEFORE *ÁRD'HAD'HÁTUCA* AFFIXES.

1. Before an *árd'had'hátuca* affix, § a blank (लोप) is ſubſtituted for the final of an inflective root ending in अ; and for the ſyllable य pre-

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* Likewiſe the penultimate of the roots हन् (हन), and गम् (ſubſtituted for इङ्); and, optionally, that of the verb तन् (तनु 8th cl.). But आ is ſubſtituted for the final conſonants in the inflective roots जन् (जनी), सन् (षनु), and खन् (खनु), before the ſame affix with the ſame reſtriction; alſo before an affix beginning with a झल् conſonant and diſtinguiſhed by a mute क् or ङ्; and, optionally, before one beginning with य् and ſo diſtinguiſhed. The verb तनु (8th cl.) is optionally liable to the ſame permutation of its inflective root before यक्.

† This and the firſt rule in the preceding paragraph are taken from the firſt part of PA'N'INI's Fourth Section and Sixth Lecture. The remaining rules of that paragraph, with moſt of thoſe in the notes, are from the ſecond part of the ſame ſection. See below, note ‖.

‡ PA'N'INI 7. §. iv. See exceptions, Ch. 16. §. iii. 5.

‖ The rules contained in this and in the following ſection, and moſt of thoſe in the preceding one, are extracted from the ſecond part of the Fourth Section of PA'N'INI's Sixth Lecture; and the permutations, there directed, are as it were null, in reſpect of other conſequent operations. The remaining rules, belonging to that portion of PA'N'INI's grammar, are, in this work, placed among rules, with which they are otherwiſe connected.

§ When ſuch an affix follows the inflective root of भ्लाञ्, इ (रम्) may optionally be inſerted after the vowel, rejecting, at the ſame time, the original इ and penult स्.

ceded by a conſonant, but optionally for the ſame deduced from कय (कयच् or कयङ्).

2. Before ſuch an affix, deſtitute of the prefix इट्,* णि (णिच् &c.) is ſimilarly expunged: but आय् is ſubſtituted for णि before आम्, अंत and certain other affixes.†

3. In the paſſive (कर्म), and imperſonal (भाव), an inflective root, the radical final of which is, or originally was, a vowel,‡ may be ſubjected to the ſame permutations, before स्य, सिच्, सीयुट् and तासि, to which it is liable before चिण् (Ch. 17. §. i. 7.).‖

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* Or before a निष्ठा one, joined with that prefix. See *Participles &c.*

† See *Derivation of Nouns from Verbs.*

‡ Alſo the inflective roots of the verbs हन, ग्रह and दृशिर्.

‖ This rule extends to the reciprocal or neuter paſſive, which is inflected like the ſimple paſſive (Ch. 16. §. ii. 3. note §.). It is ſubject to exceptions, in common with other rules affecting the reciprocal: viz.

A verb ending in सन्, certain roots of the 6th cl. (कृ &c.), and any verb ſignifying to adorn, are excepted from all the peculiarities of the paſſive, except the terminations of the middle voice: that is, the uſe of the affix यक्, the ſubſtitution of चिण्, the permutation of the root before स्य &c. as before चिण्, and the inſertion of the prefix इट्, are not admitted in the reciprocal paſſive of ſuch verbs.

So a root terminated by the cauſal affix णिच्, and the verbs श्रिञ् and ब्रूञ्, as alſo द्रुह, स्नु (घ्णु), and नम् (ण्णम), refuſe, in the reciprocal paſſive, the affix यक् and the ſubſtitute चिण्. Likewiſe verbs, which were intranſitive in the deponent form, and became tranſitive by means of a cauſal termination underſtood: as alſo a verb ending in णि, and the roots ग्रंथ, ग्रंथ and ब्रूञ्, in like circumſtances.

The verbs कुष and रंज are peculiarly anomalous, in the reciprocal paſſive; uſing the affix श्यन्, and the terminations of the active voice, in ſome tenſes; but forming others regularly.

Thus, the verbs सृज and युज, which, in certain acceptations, irregularly uſe the paſſive form in the active ſenſe, require the affix श्यन् inſtead of यक्. The roots द्रुह and ह्नुपचष्, though tranſitive, uſe the reciprocal paſſive with an active import; and the firſt of theſe, as abovementioned, refuſes the affix यक् and the ſubſtitute चिण्.

4. A blank (लोप) is ſubſtituted for the final of an inflective root ending in आ, * when the prefix इट् follows; or when an *árd'had'hátuca* affix, beginning with a vowel, and diſtinguiſhed by a mute क् or ङ्, is ſubjoined. † ई is ſubſtituted for the like final of a verb denominated धु (Ch. 16. §. i.), and of certain other roots, ‡ when ſuch an affix, beginning with a conſonant, is ſubjoined. ‖ But ए, for the ſame, before लिङ् diſtinguiſhed by a mute क् or ङ्; and, in other verbs, ए may be ſubſtituted for आ preceded by a conjunct, if the *árd'had'hátuca* लिङ् be ſubjoined.

## SECTION III.§

### PERMUTATIONS OF ROOTS, AND OF THEIR TERMINATIONS, BEFORE VARIOUS AFFIXES.

1. In the affix श्नु (ſee 5th claſs of verbs), and in roots ending in इ and उ (or ई and ऊ), इय् (इयङ्), and उव् (उवङ्), are ſubſtituted for thoſe letters reſpectively (unleſs the ſubſtitution of a *guńa* or *vriddh'hi* element be enjoined), before affixes beginning with vowels (ſee Ch. 4. §. vi. 3.); ¶ and, in a prior ſyllable (अभ्यास), before a vowel, that is not homogeneous to ſuch letter.

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* ई is ſubſtituted for the ſame, before the affix यत्.

† यु (युट्) is prefixed to ſuch an affix, ſubjoined to the verb दीङ्; and this prefix prevents the ſubſtitution of the ſemivowel.

‡ Viz. मा (or माङ्), स्था (ष्ठा), गा (or गाङ्), पा (1ſt cl.), हा (ओहाक्), and सा (deduced from षो).

‖ Except the affix ल्यप्. See *Participles &c.*

§ This alſo is taken from the Fourth Section of PA'NINI's Sixth Lecture. See §. ii. note ‖.

¶ Except भू, which takes the augment वुक् in certain tenſes (Ch. 17. §. iv. 3.). That augment is excepted from the maxim concerning the rules placed in this and the preceding ſection.

2. But इ (or ई), not preceded by a conjunct within the verb, but terminating an inflective root that is a verb, and consists of two or more syllables, is converted into the semivowel (य्), before an affix beginning with a vowel (Ch. 4. §. vi 4.).

3. So उ, in the verb हु, or in any inflective root terminated by श्नु, provided the vowel be not preceded by a conjunct, but the root consist of two or more syllables, is changed to the semivowel (व्), before a *sárvad'hátuca* affix beginning with a vowel. *

4. The penultimate vowel of verbs fictitiously distinguished by a mute म् (Ch. 16. §. i.) † is in general short, (but in some instances long,) when णि (णिच्) is subjoined; or it may be long, if that affix be followed by चिण. ‡

5. A blank (लोप) may be substituted for उ *contained in an affix* (provided a conjunct do not precede it), when an affix beginning with व्, or म्, follows. ‖

6. अ is similarly expunged in श्न (श्नम् see 7th class of verbs), and in the root अस, followed by a *sárvad'hátuca* affix distinguished by

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* गोह् (deduced from गुह) converts its penult into उ, when an affix beginning with a vowel is subjoined; so does दोष् (from दुष), when णि follows: optionally, however, if the meaning be to sadden.

† Viz. घट and certain other verbs, among those of the 1st class.

‡ Or by णमुल्. See this and other analogous permutations under *Derivation of Participles &c.*

‖ This permutation must take place, in the instance of the verb डुकृञ्, before such an affix; or before an affix beginning with य्. Moreover उ must be substituted for अ, *in this verb* terminated by the affix उ and followed by a *sárvad'hátuca affix, really or fictitiously distinguished* by a mute क् or ङ्.

a mute कृ or ङि. So आ is expunged in श्ना (ſee 9th claſs of verbs), and in any inflective root denominated अभ्यस्त, before ſuch an affix beginning with a vowel; but is converted into ई,* if the affix begin with a conſonant. †

7. ए is ſubſtituted for the final of an inflective root denominated घु, before हि; ‡ and the prior ſyllable (अभ्यास) is, at the ſame time, expunged (लोप).

8. When an affix of the remote paſt (लिट्), diſtinguiſhed by a mute कृ or ङि, is ſubjoined, ए is ſubſtituted for अ ſituated between ſingle conſonants in an inflective root, the initial of which is not liable to permutation on account of लिट्; moreover the prior ſyllable is expunged. ‖ This permutation takes effect in the like circumſtances, before थल्, to which इट् has been prefixed (Ch. 17. §. i. 6.). §

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* Except a verb denominated घु.

† In the verb दरिद्रा, it is converted into इ, before ſuch a *ſárvad'hátuca* affix; but is expunged, before an *árd'had'hátuca*.

इ may be ſubſtituted for the final of भी (जिभी) before ſuch a *ſárvad'hátuca* affix; alſo, for the final of हा (ओहाक्): but ई may be ſubſtituted, in the laſt mentioned verb, before हि; and आ may be expunged, before a *ſárvad'hátuca* affix beginning with यू.

इ is ſubſtituted for the penult of शासु (to ordain, not आङ् शासु to deſire), before an affix beginning with a conſonant, and diſtinguiſhed by a mute कृ or ङि, or before the affix अङ्. But शा is ſubſtituted for शास् before हि.

‡ Alſo, for the final of the verb अस् (अस), before the ſubſtitute of this affix.

‖ Likewiſe, in the inſtance of दंभ, although the ſubſtitution of a blank for न् be, as it were, null in reſpect of conſequent operations.

In णश् and मन, the permutation is not reſtricted to this tenſe.

§ नृ, फल, भज, त्रप् (त्रपूष्), and भ्रंथ, ſuffer the like permutation, though

9. ए is not ſubſtituted for अ deduced from a *guńa* element, nor is the prior ſyllable expunged, in verbs the initial of which is व्; nor in the verbs शस् and दद.

# SECTION IV.

## SUBSTITUTION OF *GUŃA* AND *VRĬDD'HI* LETTERS.

1. The *guńa* element is ſubſtituted for the final of an inflective root ending in an इक् vowel,* before the affix जुस् (Ch. 16. §. iii. 11.), or before any *ſárvad'hátuca* or *árd'had'hátuca* affix. †

2. The ſame is ſubſtituted for an इक् vowel, being the penultimate of an inflective root and proſodially ſhort, ‡ when a *ſárvad'hátuca* or *árd'had'hátuca* affix follows; ‖ as alſo, for ſuch a penultimate vowel, in an inflective root terminated by the augment पुक् (*Ch.* 17. §. iv. 1. ‡.).

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not falling within the conditions of theſe rules. So does राध ſignifying to kill. But जॄ, भ्रमु, and क्नस (क्नसी), optionally admit the permutation; and ſo do ſeven verbs of the 1ſt claſs, फण &c.

* Except the verbs दीधीङ् and वेवीङ्; which never admit the ſubſtitution of a *guńa*, or *vrĭdd'hi*, element. But they drop the final vowel, before an affix beginning with य्, or with इ or ई.

The ſubſtitution of the *guńa* or *vrĭdd'hi* element, for an इक् vowel, cannot take place in right of an affix, on account of which a portion of the verb is expunged (Ch. 16. §. ii. 11. and 14.), if ſuch affix be an *árd'had'hátuca* one.

† In the verb जागृ, the permutation takes place, notwithſtanding exceptions ſuggeſted by other rules, before any ſuch affix, except वि, चिण्, ण्लु, or one diſtinguiſhed by a mute ङ्.

‡ Except an inflective root denominated अभ्यस्त, and followed by a *ſárvad'hátuca* affix beginning with a vowel and diſtinguiſhed by a mute प्; and except भू and सू (षूङ् 2d cl.), before a *ſárvad'hátuca* perſonal affix (तिङ्).

‖ In मिद् (from जिमिदा &c.), this permutation takes place, only before an affix diſtinguiſhed by an initial mute श्.

3. *The vrĭdd'hi* element is ſubſtituted for the final of an inflective root ending in उ ( except one denominated अभ्यस्त), before a *ſárvad'hátuca* affix diſtinguiſhed by a mute प and beginning with a conſonant, provided ſomething have been expunged (लुक्). *

4. The ſame is ſubſtituted for the final of an inflective root ending in a vowel, or for अ penultimate of an inflective root, † when an affix, diſtinguiſhed by a mute ञ् or ण्, is ſubjoined. ‡

5. But the penultimate अ of an inflective root ending in म्, and whoſe radical vowel was originally accented with the acute accent, is not ſo permuted before चिण्, nor before a *crĭt* affix diſtinguiſhed by a mute ञ् or ण्. ‖

6. Before सिच् followed by affixes of the active voice (परस्मैपद), the *vrĭdd'hi* element is ſubſtituted for an इक् vowel terminating the inflective root; and muſt be ſo for अ contiguous to ल् or र्, in an inflective root terminated by either of theſe ſemivowels, even though the affix सिच् be deſtitute of the prefix इट् (Ch. 17. §. i.); alſo, for any vowel (अच्) in an inflective root terminated by a conſonant (हल्), unleſs इट् have been prefixed to सिच्; but, optionally, for अ proſodially ſhort (unleſs contiguous to ल् or र्), in an inflective root be-

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In शीङ्, the permutation takes place before a *ſárvad'hátuca* affix ( though diſtinguiſhed by a mute क् or ङ् ): but अयङ् is ſubſtituted for the final vowel of this verb, before an affix beginning with य् and diſtinguiſhed by a mute क् or ङ्.

* This is optional in the verb दुषीञ्. But the *gun'a* diphthong is here ſubſtituted, if ſuch affix conſiſt of a ſingle conſonant.

† Except जन (or जनी), and वध.

‡ The mediate vowel of the verb मृज् is thus permuted, before any affix incident to verbs.

‖ Except the compound verb आचम्, and the verbs वमु and कमु.

ginning with a conſonant,* provided इट् be prefixed to सिच्.†

7. Before लिट् (the remote paſt), the *guńa* element is ſubſtituted for the vowel, in an inflective root ending in ऋ and beginning with a conjunct; ‡ or in any inflective root in ॠ; ‖ unleſs where a different permutation has been directed.

8. Before अङ्, the *guńa* element is ſubſtituted for the vowel, in an inflective root ending in ऋ (or ॠ).

9. The ſame is ſubſtituted for the vowel, in an inflective root ending in ऋ and beginning with a conjunct, § when यक्, or यङ्, is ſubjoined; or before an affix of the imperative &c. (लिङ्), beginning with य्, except a *ſárvad'hátuca* one.¶

# SECTION V.

## PERMUTATIONS OF VOWELS.

1. र् is ſubſtituted for ऋ final, or penultimate, in the inflective root

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* Except one terminated by ह्, म्, or य्, or diſtinguiſhed by a mute ए्; and except the inflective roots of क्ष्णु, श्वस, जागृ and ट्वोश्वि, and a derivative in णि (णिच् &c.); for, in all theſe inſtances, the vowel does not become *vrĭdd'hi*, when followed by सिच् with इट् prefixed to it. But the permutation muſt take place in वद and व्रज.

† Optionally, likewiſe, in the inſtance of उर्णुञ्.

‡ Alſo in the inflective roots of ऋक्ष and of ऋ.

‖ But the ſhort vowel may be ſubſtituted, in the verbs शॄ, हॄ and पॄ, and is of courſe converted into the ſemivowel before vowels.

§ Alſo the verb ऋ.

¶ But रि (रिङ्) is ſubſtituted for the final of *any other inflective root ending in* ऋ, before ſuch an affix, or before यक् (*not* यङ्), or *before* श; and, *in general*, री (रीङ्) is ſubſtituted for the final of an *inflective root in* ऋ, *before an affix beginning with* य्, except a *crĭt* or a *ſárvad'hátuca* one.

of a verb; but उ, for such a final immediately preceded by a labial (or conjointly dental and labial) letter, within the word.

2. ऋ may optionally be substituted for ऋ or ॠ (instead of the regular permutation with अ or इ), before णि followed by चङ्. And, in general, the penultimate vowel of an inflective root becomes short, when णि, together with चङ्, is subjoined: excepting such a root, in which an अक् vowel has been expunged; and excepting one distinguished by a mute ऋ.*

3. The short vowel अ, terminating an inflective root, becomes long, when a *sárvad'hátuca* affix, beginning with (यञ्) a semivowel, or nasal, or the letter ङ् or भ्, follows.

4. The final of an inflective root ending in a vowel becomes long, before an affix beginning with य् and distinguished by a mute क् or ङ्;† except one denominated either *crit*, or *sárvad'hátuca*.

5. But ई is substituted for the final of an inflective root ending in अ or आ, before the affix क्यच्;‡ and for the final of ध्वा and धेट्, before यङ्.

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* The inflective root of शासु is also excepted. But the substitution of the short vowel is optional, in the instance of भ्राज् (भ्राजृ and दुभ्राजृ), भास् (भासृ), भाष्, दीप् (दीपी), जीव्, मील् and पीड्; as also कण् and certain others: viz. रण्, भण्, क्षण्, ह्वेट् and लुप् (1st cl.); to which some add ह्वेञ्, वण्, लुठ् and लुप्ऌ (6th cl.); and others likewise add चण् and लुट्.

The penultimate of (पाय्) the inflective root of पा (1st cl.) is expunged, and ई is substituted for the vowel in the prior syllable; when णि, followed by चङ्, is subjoined. So the penultimate is converted into इ, in (स्थाप्) the inflective root of ष्ठा, and may be so in (ध्वाप्) the inflective root of ध्वा.

† But the vowel is short in इ (इण्) joined with a preposition, if such affix belong to the imperative &c. (लिङ्). And the vowel becomes short in दुह् joined with a preposition, when any affix, beginning with य्, and distinguished by a mute क् or ङ्, is subjoined.

‡ Other irregular permutations of roots, before this affix, will be noticed under the head of *Conjugated Nouns*.

# SECTION VI.

## PERMUTATIONS OF ROOTS BEFORE A MUTE श्.

1. A blank (लोप्) is ſubſtituted for the final of an inflective root ending in ओ, when श्यन् follows. See 4th claſs of verbs.*

2. The vowel becomes long, in eight verbs of the 4th claſs, शम &c. before श्यन्; and in ष्ठिवु, and क्लमु, and the compound verb आचम् (आङ् चमु), before any affix diſtinguiſhed by a mute श्; and in क्नमु, before ſuch an affix, in the active voice.

3. छ् is ſubſtituted for the final, in the inflective roots of द्रुषु, गमॢ, and यमु (or यमो), before an affix diſtinguiſhed by a mute श्.

4. So पिव is ſubſtituted for पा, before ſuch an affix; जिघ्र for घ्रा, धम for ध्मा, तिष्ठ for स्था (ष्ठा), मन for म्ना, यच्छ for दा (deduced from दाण्), पश्य for दृश् (दृशिर्), ऋच्छ for ऋ (1ſt cl.), धौ for सृ (ſignifying to run), शीय for शद्ऌ (शद्लॢ), and सीद for सद्ऌ (षद्लॢ); alſo जा for ज्ञा, or for जन् (जनी 4th cl.).

5. The vowel becomes ſhort in certain verbs of the 9th claſs, पू &c. †, before an affix diſtinguiſhed by a mute श्.

6. The rejection of a penultimate न्, before the affix श्यप्, and the inſertion of it, when श् is ſubjoined, take place in certain verbs (§. vii. 2. and 3.).

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* रि is ſubſtituted for the final of an inflective root ending in ऋ, when the affix श् is ſubjoined.

† From पूञ् to ली, according to ſome grammarians; or from पूञ् to the *end* of the 9th claſs, according to others.

# SECTION VII.

## REJECTION AND INSERTION OF न्.

1. A blank (लोप) is ſubſtituted for न्, following श्नम् (Ch.16. §. ii. 7.) in an inflective root; and, provided an affix diſtinguiſhed by a mute क् or ङ् follow, for न् penultimate of an inflective root, which ends in a conſonant, and was not diſtinguiſhed by a mute इ.*

2. न् is ſimilarly expunged (लोप) from the roots दंश, षंज, ष्वंज and रंज, when the affix शप् immediately follows; and from the roots लंग् (लगि) and कंप् (कपि), when an affix diſtinguiſhed by a mute क् or ङ् follows; and from रंज, before णि (णिच्): but, optionally, from भंजो, before णिच्.†

3. न (नुम्) is inſerted after the laſt vowel of a verb originally exhibited with a mute इ. The ſame is inſerted, in the laſt verbs of the 6th claſs, मुच्लृ &c., before the affix श;‡ and in टुमस्जो,‖ and णश, before an affix beginning with a झल् conſonant; and in रध, जभ, रभ, and डुलभष्, before one beginning with a vowel.§

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* Except अंचु to worſhip.

† See other anomalous permutations among *Derivations of Nouns from Verbs.*

‡ Certain other verbs of the 6th claſs, in which न् is a radical penultimate, as तृंफ, दृंफ, गुंफ, उंभ and शुंभ, are, nevertheleſs, included in this rule; and retain the penultimate न्, before an affix diſtinguiſhed by a mute क् or ङ् (i.).

‖ But, here, the augment is inſerted before the laſt conſonant; and the preceding स् is conſequently expunged, before the (झल्) conſonant (Ch. 4. §. vii. 2.)

§ Except, in regard to रध, an affix to which इट् is prefixed, unleſs in the remote paſt (लिट्); and except, in regard to रभ and लभ, the affix शप् and the remote paſt (लिट्). The laſt verb is, moreover, ſubject to other anomalies.

# CHAPTER XX.

## THE VERB भू TO BE &c.*

## SECTION I.

### CONJUGATED IN THE ACTIVE VOICE.

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* भू [सत्तायाम्] *Bhú*, to be, conjugated in the active voice, with the regular admiſſion of the augment इट्, is the firſt in the catalogue of verbs.

Exiſtence here ſignifies, ſay grammarians, the ſelf ſupport of ſomething already produced: for a thing paſſes through ſix ſtates; it is born or produced, it exiſts, it grows, it arrives at maturity, it decays, it periſhes. To be, and to do, denote the action in general; and are included in the import of other verbs, which indicate ſome particular action. Accordingly भू, अस् and कृ are uſed as auxiliaries, in the remotely paſt tenſe of certain verbs.

भू alſo ſignifies to attain (ſee 10th claſs); and, like moſt other verbs, is likewiſe uſed in many acceptations, beſides that which is exhibited as its common and appropriate meaning. *Ex.* हिमवतो गंगा प्रभवति the Ganges takes its ſource from the ſnowy mountain; मल्लो मल्लाय प्रभवति the wreſtler is able to ſtruggle with a wreſtler; ग्रामस्य प्रभवति he rules over the village; परान्संभवति he overcomes others; इदमेव संभवति this is poſſible; स्थाली तंडुलान्संभवति the caldron contains the rice; शमनुभवति he feels pleaſure; भूतिकामः deſirous of power and authority; पुत्रो भवति a ſon is produced; बहुर्वैभवतो भ्रातृव्यः an enemy full of ambition.

In ſuch inſtances, the deviation from the common acceptation of the verb is, generally, but not always, indicated by one or more prepoſitions prefixed to the root. Grammarians do not, however, conſider the whole compound term as a verb; but the ſimple one only as the verb, and the *prepoſition* as an indication of its varied import. They differ on the queſtion, whether the *prepoſition* muſt be added to the inflected word, or to the root itſelf before it is inflected.

i. PRESENT TENSE. (लट्).

| | | |
|---|---|---|
| 3d *sing.* भवति | 2d *sing.* भवसि | 1st *sing.* भवामि |
| *du.* भवतः | *du.* भवथः | *du.* भवावः |
| *pl.* भवन्ति | *pl.* भवथ | *pl.* भवामः.* |

ii. REMOTE PAST. (लिट्).

| | | |
|---|---|---|
| 3d *sing.* बभूव | 2d *sing.* बभूविथ | 1st *sing.* बभूव |
| *du.* बभूवतुः | *du.* बभूवथुः | *du.* बभूविव |
| *pl.* बभूवुः | *pl.* बभूव | *pl.* बभूविम.† |

iii. ABSOLUTE FUTURE. (लुट्).

| | | |
|---|---|---|
| 3d *sing.* भविता | 2d *sing.* भवितासि | 1st *sing.* भवितास्मि |
| *du.* भवितारौ | *du.* भवितास्थः | *du.* भवितास्वः |
| *pl.* भवितारः | *pl.* भवितास्थ | *pl.* भवितास्मः.‡ |

---

* Here शप् (अ) has been ſubjoined to the crude verb भू, before the *ſárvad'hátuca* affixes तिप् (ति) &c. ſubſtituted for ल् (लट्); which was ſubjoined to this intranſitive verb to mark the agent (Ch. 16. §. ii. 2.). The *gun'a* element (ओ) has been ſubſtituted for उ (Ch. 19. §. iv. 1.) and converted into अव् (Ch. 3. §. ii. 4.).

For अ together with the ſubſequent *gun'a* (अ), a ſingle element, ſimilar to the laſt, is ſubſtituted (3d pl.): and the long vowel is ſubſtituted for अ, before a *ſárvad'hátuca* affix beginning with a यञ् conſonant (1ſt ſing. du. and pl.). See Ch. 4. §. iv. 1. and Ch. 19. §. v. 3.

† वुक् (व) is annexed by way of augment, to भू, before an affix (beginning with a vowel) ſubſtituted for लिट् or लुङ् (Ch. 17. §. iv. 3.); and अ is ſubſtituted for उ, in the prior ſyllable (अभ्यास) of the verb भू, when लिट् follows (Ch. 18. §. iv. 9.). For, here, the ſyllable (भूव्) has been doubled before लिट्; and only the firſt of the conſonants retained: for which (being a झल् one), ब्, the correſpondent unaſpirated conſonant (जश्), has been ſubſtituted; and the ſhort vowel, for the long one (Ch. 18. §. iv. 4. and 11.).

णल (अ) &c. have been ſubſtituted for the regular affixes of the active voice; and are denominated *árd'had'hátuca* (Ch. 16. §. iii. 3. and §. ii. 5.): and to ſuch of theſe, as begin with a (वल्) conſonant, इट् is prefixed (Ch. 17. §. i.).

‡ Here तास् has been ſubjoined (Ch. 16. §. ii. 15.), and इट् prefixed to it (Ch. 17. §. i.); and the *gun'a* element is ſubſtituted, as before: and डा (in right of whoſe mute ड्, the टि

### iv. Aorist Future. (लृट्).

| | | |
|---|---|---|
| 3d *sing.* भविष्यति | 2d *sing.* भविष्यसि | 1st *sing.* भविष्यामि |
| *du.* भविष्यतः | *du.* भविष्यथः | *du.* भविष्यावः |
| *pl.* भविष्यन्ति | *pl.* भविष्यथ | *pl.* भविष्यामः.* |

### v. Imperative &c. (लोट्).

| | | |
|---|---|---|
| 3d *sing.* भवतु | 2d *sing.* भव | 1st *sing.* भवानि |
| *du.* भवताम् | *du.* भवतम् | *du.* भवाव |
| *pl.* भवन्तु | *pl.* भवत | *pl.* भवाम. |

But, optionally (if the import be a benediction), 3d and 2d *sing.* भवतात्.†

### vi. Absolute Past. (लङ्).

| | | |
|---|---|---|
| 3d *sing.* अभवत् | 2d *sing.* अभवः | 1st *sing.* अभवम् |
| *du.* अभवताम् | *du.* अभवतम् | *du.* अभवाव |
| *pl.* अभवन् | *pl.* अभवत | *pl.* अभवाम.‡ |

---

portion of the affix तास्, though not a भे root, is expunged by analogy. See Ch. 3. §. vi. 6. ‡.), as alſo रौ, and रस्, are ſubſtituted for the affixes of the 3d perſon. A blank (लोप) is ſubſtituted for स् in तास्, before an affix, the initial of which is स् (2d ſing.), or र् (3d du. and pl.). See Ch. 16. §. iii. 5.

* स्य has been ſubjoined (Ch. 16. §. ii. 15.), and ऋट् prefixed to it (Ch. 17. §. i.); changing स् to ष्; and the *gun'a* element is ſubſtituted for the vowel of the root; and the long vowel, for अ, before the यञ् conſonant (ſee i.).

† The affixes (that is, 3d du. 2d du. and pl. 1ſt du. and pl.) are permuted, like thoſe ſubſtituted for लङ्; but नि is ſubſtituted for मिप् (1ſt ſing.), at the ſame time prefixing आट् to the affixes of the firſt perſon: and हि is ſubſtituted for सिप् (2d ſing.); but is expunged after अ. In other affixes (3d. ſing. and pl.), उ is ſubſtituted for र्. शप् (अ) has been ſubjoined to the root, and the vowel has been transformed into the *gun'a* element. तातङ् is optionally ſubſtituted for हि and तु, if the import be a benediction. See Ch. 16. §. iii. 6.

‡ आट् is prefixed to the inflective root, when लङ् *follows* (Ch. 17. §. iii. 1.); and the affixes are permuted, as in other tenſes diſtinguiſhed by a mute ङ्; *that is,* ताम्, तम्, त and अम्, are ſubſtituted for तस्, थस्, थ and मिप्; and a blank for स् in 1ſt

### vii. Imperative &c. (लिङ्).

| | | |
|---|---|---|
| 3d *sing.* भवेत् | 2d *sing.* भवेः | 1st *sing.* भवेयम् |
| *du.* भवेताम् | *du.* भवेतम् | *du.* भवेव |
| *pl.* भवेयुः | *pl.* भवेत | *pl.* भवेम. |

But, if the import be a benediction,

| | | |
|---|---|---|
| 3d *sing.* भूयात् | 2d *sing.* भूयाः | 1st *sing.* भूयासम् |
| *du.* भूयास्ताम् | *du.* भूयास्तम् | *du.* भूयास्व |
| *pl.* भूयासुः | *pl.* भूयास्त | *pl.* भूयास्म.* |

### viii. Aorist Past. (लुङ्).

| | | |
|---|---|---|
| 3d *sing.* अभूत् | 2d *sing.* अभूः | 1st *sing.* अभूवम् |
| *du.* अभूताम् | *du.* अभूतम् | *du.* अभूव |
| *pl.* अभूवन् | *pl.* अभूत | *pl.* अभूम.† |

But, connected with माङ्, 3d *sing.* भूत् (*Ex.* मामवान् भूत्).

---

(du. and pl.); as well as a blank for इ in the active voice (sing. 3d and 2d alſo pl. 3d); but न्, becoming the laſt element of a final conjunct (3d pl.), is expunged (Ch. 16. §. iii. 7. and Ch. 4. §. iii. 1.). अ, as uſual (3d pl. and 1ſt ſing.), merges in the *gun'a* vowel अ, and becomes long before यञ् (1ſt du. and pl.).

* यासुट् (यास्) is prefixed to the affixes. If the import be benediction, they are deemed *árd'bad'hátuca*, and that prefix is fictitiouſly diſtinguiſhed by a mute क्, and conſequently prevents the ſubſtitution of the *gun'a* element. The affixes are permuted as abovementioned; but जुस् (उस्) is ſubſtituted for झि (3d pl.): and स्, being the firſt element of a final conjunct (Ch. 4. §. vii.), is expunged (ſing. 3d and 2d); as is स् preceded and followed (Ch. 16. §. iii. 11. *.) by a झल् conſonant (3d du. 2d du. and pl.); for स् was prefixed to न् and ष् (ſee §. ii. 7.). But, in other ſenſes of लिङ्, the affixes (permuted as before) are *ſárvad'hátuca*; and श्प् is accordingly ſubjoined to the root. इय् is ſubſtituted for या, being a portion of a *ſárvad'hátuca* affix, when अ precedes it: and य् is expunged before a वल् conſonant; and ſo is स् contained in a *ſárvad'hátuca* affix ſubſtituted for लिङ्, unleſs it be its final. See Ch. 16. §. iii. 8. 9. and 11.

† A blank (लुक्) is put inſtead of सिच् (ſubſtituted for च्लि), before the active affixes,

ix. Conditional Future. (लृङ्).

| | | |
|---|---|---|
| 3d *sing.* अभविष्यत् | 2d *sing.* अभविष्यः | 1st *sing.* अभविष्यम् |
| *du.* अभविष्यताम् | *du.* अभविष्यतम् | *du.* अभविष्याव |
| *pl.* अभविष्यन् | *pl.* अभविष्यत | *pl.* अभविष्याम.* |

# SECTION II.

## भू CONJUGATED IN THE MIDDLE VOICE AS A DEPONENT VERB.†

### i. Present. लट्.

| | | |
|---|---|---|
| 3d *sing.* भवते | 2d *sing.* भवसे | 1st *sing.* भवे |
| *du.* भवेते | *du.* भवेथे | *du.* भवावहे |
| *pl.* भवंते | *pl.* भवध्वे | *pl.* भवामहे.‡ |

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after this and certain other verbs (Ch. 16. §. iii. 11. a note): and the *gun'a* element is not substituted in this root, before *sárvad'hátuca* तिङ् affixes. See Ch. 19. §. iv. 2. ‡.

अट् is prefixed to the inflective root, when लुङ् follows, unless the term be connected with the negative माङ् (Ch. 17. §. iii. 1.). The affixes are permuted as before: but जुस् is not substituted for झि, since the verb does not end in आ (Ch. 16. §. iii. 11.). त्, becoming the final of the conjunct, is expunged as before (see vi. ‡.). वुक् (व्) is annexed to भू before vowels (see ii. †.).

* अट् is prefixed to the inflective root (Ch. 17. §. iii. 1.); and स्य, with its prefix सिच्, is subjoined; changing स् to ष्; and the *gun'a* (अो) is substituted for the vowel of the root. The affixes are permuted as before (vi. ‡). अ merges in the *gun'a* (अ) letter; and becomes long before यञ्. See iii.

† भू to attain, though belonging to the 10th class (see §. iii.), may be inflected without णिच्; and, according to some grammarians, it remains a deponent verb: but others deny that inference.

However, भू, to be, is deponent in conjunction with the compound preposition व्यति, for the reason here subjoined; and is therefore exhibited as an example of deponent verbs. The reader may therefore prefix, to the verb, व्यति before consonants, and व्यत् before vowels. *Ex.* व्यतिभवते *Aor. p.* व्यत्यभविष्ट.

When reciprocity of action is indicated, (as it is, in the foregoing instance;) a verb takes the reflective affixes, unless preceded by the terms इतरेतर, अन्योन्य or परस्पर; *and excepting such verbs, as signify to go or to kill* (*including, in the exception,* हस् *and certain other roots, but excluding* हृ. *Ex.* संप्रहरंते राजानः *kings fight together.*).

‡ In tenses &c. distinguished by a mute ट्, ए *is substituted for the* इ *portion of reflective*

ii. लिट्.

| | | |
|---|---|---|
| 3d *sing.* बभूवे | 2d *sing.* बभूविषे | 1st *sing.* बभूवे |
| *du.* बभूवाने | *du.* बभूवाथे | *du.* बभूविवहे |
| *pl.* बभूविरे | *pl.* बभूविढ्वे [ध्वे] | *pl.* बभूविमहे.* |

iii. लुट्.

| | | |
|---|---|---|
| 3d *sing.* भविता | 2d *sing.* भवितासे | 1st *sing.* भविताहे |
| *du.* भवितारौ | *du.* भवितासाथे | *du.* भवितास्वहे |
| *pl.* भवितारः | *pl.* भविताध्वे | *pl.* भवितास्महे.† |

iv. लृट्.

| | | |
|---|---|---|
| 3d *sing.* भविष्यते | 2d *sing.* भविष्यसे | 1st *sing.* भविष्ये |
| *du.* भविष्येते | *du.* भविष्येथे | *du.* भविष्यावहे |
| *pl.* भविष्यन्ते | *pl.* भविष्यध्वे | *pl.* भविष्यामहे.‡ |

---

affixes, and से is substituted for थास् (2d sing.). But इय् (converted into इ before any consonant but य्) is substituted for आ, in an affix distinguished by a mute इ् following अ (Ch. 16. §. iii. 4. 9. and †). Now a *sârvad'hâtuca* affix, which does not contain a mute प्, is fictitiously distinguished by a mute इ् (du. 3d and 2d.). See Ch. 16. §. iv. 1.

शप् is subjoined to the root; and the *gun'a* (ओ, converted into अव् before अ,) is substituted: अ, as usual, merges in the *gun'a* vowel and diphthong, आ and ए (3d pl. and 1st sing.), and becomes long before यञ् (1st du. and pl.). See §. i. 1. *.

* एश् (ए) is put instead of त (3d sing.), and इरेच् (इरे) instead of झ (3d pl.) substituted for लिट् (Ch. 16. §. iii. 4.). The affixes, being denominated *ârd'had'hâtuca*, इट् is prefixed to a (वल्) consonant (Ch. 17. §. i. 1.); and इय् is not substituted (Ch. 16. §. iii. 9. †. for आ (du. 3d and 2d). Reduplication takes place, and वुक् is annexed to this verb, as before (§. i. 2.). ष् is substituted for स् after the (इण्) vowel, as usual: and the cerebral ढ् may be substituted for ध्, in the affix ध्वम् following इट् preceded by (इण्) a semivowel or vowel, except अ (and आ). See Ch. 16. §. iii. 10.

† See §. i. 3. The affixes of 2d and 1st are permuted as above: but स् is expunged before an affix, the initial of which is ध् (2d pl.); and ह् is substituted for the स् of तास्, before ए (1st sing.). See Ch. 16. §. iii. 5.

‡ See §. i. 4. The terminations are permuted as in the present tense (i.).

v. लोट्.

| | | |
|---|---|---|
| 3d *sing.* भवताम् | 2d *sing.* भवस्व | 1st *sing.* भवै |
| *du.* भवेताम् | *du.* भवेथाम् | *du.* भवावहै |
| *pl.* भवंताम् | *pl.* भवध्वम् | *pl.* भवामहै.* |

vi. लङ्.

| | | |
|---|---|---|
| 3d *sing.* अभवत | 2d *sing.* अभवथाः | 1st *sing.* अभवे |
| *du.* अभवेताम् | *du.* अभवेथाम् | *du.* अभवावहि |
| *pl.* अभवंत | *pl.* अभवध्वम् | *pl.* अभवामहि.† |

vii. लिङ्.

| | | |
|---|---|---|
| 3d *sing.* भवेत | 2d *sing.* भवेथाः | 1st *sing.* भवेय |
| *du.* भवेयाताम् | *du.* भवेयाथाम् | *du.* भवेवहि |
| *pl.* भवेरन् | *pl.* भवेध्वम् | *pl.* भवेमहि. |

But, if the import be a benediction,

| | | |
|---|---|---|
| 3d *sing.* भविषीष्ट | 2d *sing.* भविषीष्ठाः | 1st *sing.* भविषीय |
| *du.* भविषीयास्ताम् | *du.* भविषीयास्थाम् | *du.* भविषीवहि |
| *pl.* भविषीरन् | *pl.* भविषीढ्वम् [ध्वं] | *pl.* भविषीमहि.‡ |

---

* आम् is put instead of ए in affixes substituted for लोट्; but ऐ in those of the 1st person; and व instead of the same following स् (2d sing.); and आम्, following ध्व् (2d pl.). श्प् is subjoined to the root; and दय् (reduced to द before the consonants) is substituted for आ after अ (du. 3d and 2d). See Ch. 16. §. iii. 6. and 9. †.

† अट् is prefixed, and श्प् subjoined, as usual; the regular affixes are here employed, with the substitution of दय् (द before consonants), for आ, after अ. द, following अ, forms a diphthong (ए) regularly (1st sing.). See Ch 3. §. ii. 2.

‡ सीय् (सीयुट्) is prefixed to the reflective affixes substituted for लिङ्; इट्

viii. लुङ्.

| | | |
|---|---|---|
| 3d *sing.* अभविष्ट | 2d *sing.* अभविष्ठाः | 1ſt *sing.* अभविषि |
| *du.* अभविषाताम् | *du.* अभविषाथाम् | *du.* अभविष्वहि |
| *pl.* अभविषत | *pl.* अभविढ्वम्[ध्वं]*. | *pl.* अभविष्महि.† |

ix. लृङ्.

| | | |
|---|---|---|
| 3d *sing.* अभविष्यत | 2d *sing.* अभविष्यथाः | 1ſt *sing.* अभविष्ये |
| *du.* अभविष्येताम् | *du.* अभविष्येथाम् | *du.* अभविष्यावहि |
| *pl.* अभविष्यंत | *pl.* अभविष्यध्वम् | *pl.* अभविष्यामहि.‡ |

---

is put inſtead of ऊ (3d pl.), and अ inſtead of इट् (1ſt ſing.): and स् (deduced from सीयुट् &c.) is expunged in a *ſárvad'hátuca* affix ſubſtituted for लिङ्, unleſs it be its final: the prefix is conſequently reduced to ईय् (and to ई before conſonants). See Ch. 16. §. iii. 8.

But, in the ſame affixes, being *árá'had'hátuca* when the import is a benediction, स् is retained, with इट् prefixed to it, ſince it is a (वलू) conſonant (Ch. 17. §. i 1.); and स् (सुट्) is prefixed to त्, and to ध्, contained in affixes ſubſtituted for लिङ् (Ch. 16. §. iii. 8.). In both inſtances, ष् is ſubſtituted for स्, after the (इण्) vowel; and ट् and ढ्, for त् and ध्, after ष् (ſing. 3d and 2d): but ढ् may be ſubſtituted for ध्, in षीध्वम्, after इट् preceded by (इण्) a ſemivowel &c. See Ch. 16. §. iii. 10.

* Since the ſoft conſonant may be doubled, as alſo the ſemivowel, and the final naſal; or any one; or any two; or none of them; this termination may be here varied ſixteen ways, and, alſo, in the preceding inſtance (vii.): but, eight ways, in the remote paſt (ii.). See Ch. iii. §. 3. 5. §. and ‖.

† सिच् (स्) is retained before the reflective affixes (§. i. 8. †.); and इट् is prefixed to it: ष् is ſubſtituted for स् after the (इण्) vowel; and, conſequently, ट् is put for त् (3d ſing.), and ढ् for ध् (2d ſing.). अत् is ſubſtituted for ऊ in the reflective affix, following any letter but अ (3d pl.). A blank is ſubſtituted for स् of सिच्, before ध्; and ढ् may be put for ध्, in an affix ſubſtituted for लुङ् following the prefix इट् preceded by an इण् element. See Ch. 16. §. iii. 10. 11. and 12.

‡ See §. i. 9. The regular reflective affixes are here employed; with the ſubſtitution of इय् (इ) for आ, after अ. Ch. 16. §. iii. 9. †.

# SECTION III.

## भू CONJUGATED WITH THE AFFIX णिच् IN THE MIDDLE VOICE.*

*Present* 3d *sing.* भावयते &c.†

*Rem. p.* 3d *sing.* भावयांचक्रे —बभूव —आस &c.‡

*Abs. f.* 3d *sing.* भावयिता (2d *sing.* —तासे &c.).

*Aor. f.* 3d *sing.* भावयिष्यते &c.

*Imp.* 3d *sing.* भावयताम् &c.

*Abs. p.* 3d *sing.* अभावयत &c.

*Imp. &c.* 3d *sing.* भावयेत and *Ben.* 3d *sing.* भावयिषीष्ट &c.

*Aor. p.* 3d *sing.* अबीभवत (*du.* —वेताम् *pl.* —वंत 2d *sing.* —वथाः *du.* —वेथाम् *pl.* —वध्वम् 1st *sing.* —वे *du.* —वावहि *pl.* —वामहि).‖

*Cond. f.* 3d *sing.* अभावयिष्यत &c.

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* भू, to obtain, takes the affix (३) णिच् (see 10th class of verbs); and is conjugated in the middle voice, as a deponent verb simply derivative (Ch. 16. §. ii. 14. †.).

† In right of the mute letter ण् in the affix णिच्, the preceding vowel becomes *vriddhi* (Ch. 19. §. iv. 4.): and this is changed into आव् before इ; which becomes *guna* (Ch. 19. §. iv. 1.), convertible into अय्, before अ deduced from शप् (Ch. 16. §. ii. 6. and 7.), and before (३) the prefix of *ārdhadhātuca* affixes (Ch. 17. §. i. 1.). Thus the inflective root is भावय् in all the tenses, except the aorist past.

‡ This, like other derivative verbs, takes आम् in the remote past; and, the affixes being expunged (लुक्) after आम्, it requires, in the remote past, the auxiliary verbs (कृञ्) कृ, भू and अस्; the first of which is deponent, if the verb itself be so. See Ch. 16. §. iii. 2.

‖ चङ् (wherein च् and ङ् are mute) is substituted for च्लि, when लुङ्, denoting

# SECTION IV.

## DERIVATIVES FROM भू.

1. Causal (deduced from णिच्), conjugated in the Active Voice.

*Present* 3d *sing.* भावयति &c.
*Rem. p.* 3d *sing.* भावयांचकार—बभूव—आस &c.
*Abs. f.* 3d *sing.* भावयिता (2d. *sing.* —तासि &c.).
*Aor. f.* 3d *sing.* भावयिष्यति &c.
*Imp.* 3d *sing.* भावयतु &c.
*Abs. p.* 3d *sing.* अभावयत् &c.
*Imp. &c.* 3d *sing.* भावयेत् and *Ben.* 3d *sing.* भाव्यात् &c.
*Aor. p.* 3d *sing.* अबीभवत् *du.* अबीभवताम् *pl.* अबीभवन्
2d *sing.* अबीभवः *du.* अबीभवतम् *pl.* अबीभवत
1st *sing.* अबीभवम् *du.* अबीभवाव *pl.* अबीभवाम.
*Cond. f.* 3d *sing.* अभावयिष्यत् &c.*

2. The same is conjugated in the Middle Voice, like the deponent verb. See §. iii.

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the agent, follows a term ending in णि. This affix is expunged (Ch. 19. §. ii. 2.); because the *árd'hadhátuca* अ (चङ्) is destitute of the prefix वृद्, since its initial is not a consonant. The first syllable of the root is doubled before चङ्; and the prior syllable is here treated, as if the affix had been सन्. Accordingly, इ is substituted for उ in the prior syllable, before the labial element followed by अ; and is converted into the long vowel. See Ch. 16. §. iii. 12. and Ch. 18. §. iv. 3. 6. and 10.

* The terminations differ; but the intermediate affixes, and the root itself, are affected as in the middle voice. See §. iii.

3. Desiderative (deduced from सन्), conjugated in the Active Voice.

*Present* 3d *sing.* बुभूषति &c.

*Rem. p.* 3d *sing.* बुभूषांचकार—बभूव—आस &c.

*Abs. f.* 3d *sing.* बुभूषिता (2d *sing.*—तासि &c.).

*Aor. f.* 3d *sing.* बुभूषिष्यति &c.

*Imp.* 3d *sing.* बुभूषतु &c.

*Abs. p.* 3d *sing.* अबुभूषत् &c.

*Imp. &c.* 3d *sing.* बुभूषेत् and *Ben.* 3d *sing.* बुभूष्यात् &c.

*Aor. p.* 3d *sing.* अबुभूषीत् *du.* अबुभूषिषाम् *pl.* अबुभूषिषुः

2d *sing.* अबुभूषीः *du.* अबुभूषिष्टम् *pl.* अबुभूषिष्ट

1st *sing.* अबुभूषिषं *du.* अबुभूषिष्व *pl.* अबुभूषिष्म.

*Cond. f.* 3d *sing.* अबुभूषिष्यत् &c.*

4. The same, conjugated in the Middle Voice.

*Present.* 3d *sing.* व्यतिबुभूषते &c.

*Rem. p.* 3d *sing.* व्यतिबुभूषांचक्रे, —बभूव, —आस; &c.

*Abs. f.* 3d *sing.* व्यतिबुभूषिता (2d *sing.* —तासे &c.).

*Aor. f.* 3d *sing.* व्यतिबुभूषिष्यते &c.

*Imp.* 3d *sing.* व्यतिबुभूषताम् &c.

*Abs. p.* 3d *sing.* व्यवबुभूषत &c.

*Imp. &c.* 3d *sing.* व्यतिबुभूषेत and *Ben.* 3d *sing.* व्यतिबुभूषिषीष्ट &c.

*Aor. p.* 3d *sing.* व्यवबुभूषिष्ट &c.

*Cond.* 3d *sing.* व्यवबुभूषिष्यत &c.†

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* सन् (wherein न् is mute) refuses the prefix इट्, when subjoined to an उ ऊ vowel (Ch. 17. §. i. 1. §.); and, consequently (Ch. 16. §. iv. 2.), is fictitiously distinguished by a mute क्; which prevents the permutation of the vowel with a *gun'a* diphthong. Reduplication takes place; and the vowel becomes short in the prior syllable (Ch. 18. §. iv. 3. and 4.). ष् is substituted for स् on account of the preceding इण् letter (Ch. 4. §. iii. 14.). But, before an *ârd'had'hâtuca* affix, अ in सन् is expunged, as the final of an inflective root ending in अ (Ch. 19. §. ii. 1.). Thus the inflective root is बुभूष before *sârvad'hâtuca* affixes, and बुभूष् before *ârd'had'hâtucas*.

† The terminations differ; but the intermediate affixes, and the root, are affected as in the active voice (iii.).

5. Intenſive (retaining यङ्), conjugated in the Middle Voice, in right of the mute ङ्.

*Preſent* 3d *ſing.* बोभूयते &c.

*Rem. p.* 3d *ſing.* बोभूयांचक्रे &c.

*Abs. f.* 3d *ſing.* बोभूयिता (*du.*—तासे &c.)

*Aor. f.* 3d *ſing.* बोभूयिष्यते &c.

*Imp.* 3d *ſing.* बोभूयताम् &c.

*Abs. p.* 3d *ſing.* अबोभूयत &c.

*Imp. &c.* 3d *ſing.* बोभूयेत and *Ben.* 3d *ſing.* बाभूयिषीष्ट &c.

*Aor. p.* 3d *ſing.* अबोभूयिष्ट &c.

*Cond. f.* 3d *ſing.* अबोभूयिष्यत &c. *

6. *Charcarita*, or Intenſive (rejecting यङ्), conjugated in the Active Voice.†

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* यङ् (wherein ङ् is mute) being ſubjoined, reduplication takes place; and the *gun'a* diphthong is ſubſtituted for the ऋक् vowel in the prior ſyllable (Ch. 18. §. iv. 3. and 9.). Thus the inflective root is बोभूय before *ſárvad'hátucas* and बोभूयू before *árd'had'hátucas*.

† Reduplication takes place as before. *Charcarita* verbs belong to the 2d claſs (Ch. 24.); and, conſequently, reject शप् (Ch. 16. §. ii.). The verb permutes the vowel before *árd'had'hátucas*, and is not excepted from that permutation, before *ſárvad'hátuca* perſonals, when a blank (लुक्) ſubſtituted for यङ् follows (Ch. 19. §. iv. 2. ‡.). But the ſubſtitution of the *gun'a* diphthong is often barred by a mute letter ङ्; and, thus, the final is convertible into उवङ् before vowels. Moreover उक् is annexed in the aoriſt paſt. Hence the inflective root is बोभूव्, बोभुव्, बोभो or बोभू. Many difficulties, and conſequent differences of opinion, ariſe; the greateſt part of which is here paſſed unnoticed, becauſe this is an uncommon form of the verb. The ſubſequent notes will ſufficiently explain the inflections.

*Pref.* 3d *sing.* बोभवीति* or बोभोति* *du.* बोभूतः† *pl.* बोभुवति‡
2d *sing.* बोभवीषि* or बोभोषि* *du.* बोभूथः† *pl.* बोभूथ†
1st *sing.* बोभवीमि* or बोभोमि* *du.* बोभूवः† *pl.* बोभूमः†.
*Rem.* 3d *sing.* बोभवांचकार &c.‖ (but, according to ſome grammarians, 3d *ſing.* बोभाव *du.* बोभुवतुः; or elſe 3d *ſing.* बोभूव *du.* बोभूवतुः &c.‖).

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* A blank (लुक्) is ſubſtituted for यङ् (Ch. 16. §. ii. 11.); and reduplication takes place (Ch. 18. §. iv. 3.), as before. The root (बोभू) is inflected as a verb (Ch. 16. §. ii. 14.); and शप् is expunged, ſince *Charcarítas* are included among verbs of the ſecond claſs (Ch. 24.).

ईट् (ईट्) may be prefixed to a *ſárvad'hátuca* affix, containing a mute ष् and beginning with a conſonant (Ch. 17. §. ii. 1.). The permutation with the *gun'a* diphthong (ओ, reſolvable into अव् before vowels,) takes effect, notwithſtanding the particular rule reſpecting the root भू (Ch. 19. §. iv. 2.), for a reaſon explained in the following note (†).

† Such *ſárvad'hátucas*, as have not a mute ष्, are fictitiouſly (Ch. 16. §. iv. 1.) diſtinguiſhed by a mute ङ्; which prevents the permutation of the vowel with the *gun'a* diphthong: for the permutation is not here barred, in this form of the verb, by a rule reſpecting the particular verb भू (Ch. 19. §. iv. 2. ‡.); ſince the imperative बोभूतु is exhibited by the grammarian (PAN. 7. 4. 65.), as an anomaly peculiar to the *Véda*: whence it is inferred, that the regular ſubſtitution of the *gun'a* diphthong, becomes proper in the common dialect. But ſome grammarians ſeem to limit this inference to the four tenſes &c. in which शप् is expunged.

‡ अत् is ſubſtituted for उ (3d pl.), following an *abhyaſta* root (Ch. 16. §. iii. 1.); and उव् is ſubſtituted for उ, before a vowel (Ch. 19. §. iii. 1.).

‖ Nothing prevents the permutation of the vowel with the *gun'a* diphthong, before the affix आम् (Ch. 16. §. iii. 2.), as before any *árd'had'hátuca*, in general: for यङ्, a portion of the verb, is not expunged on account of the *árd'had'hátuca* affix, as ſuch (Ch. 19. §. iv. 1. *.).

But ſome grammarians do not admit the affix आम्; aſſuming it as a maxim, that a verb is liable to the ſame rules, in the *charcárita* form, to which it was ſubject as a ſimple verb.

A conſequent difference of opinion, reſpecting the permutation of the radical final, will be explained in a ſubſequent note (¶): obſerving, in this place, that the rule (Ch. 16. §. iv. 1. ‡.), reſpecting भू (भवति), is not here applicable, becauſe the root is, in that rule, exhibited with the termination ति (क्तिप्), which indicates the ſimple verb; or, according to another opinion, becauſe that rule is relative to the peculiar anomalies of the *Véda*.

But the author of one of the popular grammars ſtates all rules, affecting particular verbs, as optional in this derivative form of it: that is, a root, which is irregular as a ſimple verb, may be inflected as a

*Abs. f.* 3d *sing.* बोभावता (2d *sing.* बोभवितासि &c.).

*Aor. f.* 3d *sing.* बोभविष्यति &c.

*Imp.* 3d *sing.* बोभवीतु* or बोभोतु* *du.* बोभूतां† *pl.* बोभुवतु‡

2d *sing.* बोभूहि§ *du.* बोभूतम्† *pl.* बोभूत‡ and

*Ben.* 3d and 2d *sing.* बोभूतात्§

1st *sing.* बोभवानि§ *du.* बोभवाव§ *pl.* बोभवाम.§

*Abs. p.* 3d *sing.* अबोभवीत्* or –भोत्* *du.* –भूताम्† *pl.* –भवुः¶

2d *sing.* अबोभवीः* or –भोः* *du.* –भूतम्† *pl.* –भूत†

1st *sing.* अबोभवम्* *du.* –भूव† *pl.* –भूम.†

*Imp. &c.* 3d *sing.* बोभूयात्† (*du.* बोभूयाताम् &c.); and

*Ben.* 3d *sing.* बोभूयात्† (*du.* बोभूयास्ताम् &c.).†

*Aor. p.* 3d *sing.* अबोभूवीत्¶ or अबोभोत्; or, according to others, अबोभवीत् or अबोभूत्; or else, as others hold, अबोभावीत् (*du.* अबोभूताम् *pl.* अबोभूवुः; or, according to some grammarians, *du.* अबोभाविष्टाम् *pl.* अबोभवुः or अबोभाविषुः &c.).

*Cond. f.* 3d *sing.* अबोभविष्यत् &c.

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regular one, in the *Charcarita* form, with यङ् expunged. He, therefore, admits two modes of forming the remote past.

§ Since हि is not distinguished by a mute प (Ch. 16. §. iii. 6. †.), and नातङ् actually contains a mute ङ्, the permutation of the final vowel is prevented: but, since the prefix आट् has fictitiously a mute प्, the permutation takes place in the 1st person of this imperative (Ch. 16. §. iii. 6.).

† As an affix, joined with the prefix यासुट्, is fictitiously distinguished by a mute ङ् or क् (Ch. 16. §. iii. 8.), the substitution of the *gun'a* diphthong is here precluded (Ch. 2. §. ii. 1. ¶.).

¶ The vowel must be converted into the *gun'a* diphthong, before जुस् (Ch. 19. §. iv. 1.). But, in the aorist past, व (वुक्) is annexed (Ch. 17. §. iv. 3.) to the verb, before a vowel; including even जुस् (Ch. 16. §. iii. 11. and Ch. 19. §. iii. 1. ¶.).

7. The ſame conjugated in the Middle Voice.*

*Preſent* 3d *ſing.* व्यतिबोभूते (*pl.* व्यतिबोभुवते &c.).

*Rem. p.* 3d *ſing.* व्यतिबोभवांचक्रे—बभूव—आस &c.

*Abs. f.* 3d *ſing.* व्यतिबोभविता (2d *ſing.*—तासे &c.).

*Aor. f.* 3d *ſing.* व्यतिबोभविष्यते &c.

*Imp.* 3d *ſing.* व्यतिबोभूताम् (*du.* —भुवातां 1ſt *ſing.* —भवै &c.).

*Abs. p.* 3d *ſing.* व्यवबोभूत (*du.* —भुवाताम् 1ſt *ſing.* —भुवि &c.).

*Imp.* 3d *ſing.* व्यतिबोभुवीत (*du.*—वीयाताम् 1ſt *ſing.*—वीय &c.);

and *Ben.* 3d *ſing.* व्यतिबोभविषीष्ट &c.

*Aor. p.* 3d *ſing.* व्यवबोभविष्ट &c.

*Cond. f.* 3d *ſing.* व्यवबोभविष्यत &c.†

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This proceeds on an interpretation of the rule (Ch. 17. §. iv. 3.), according to which वृ (वुक्) is invariably annexed to भू, before an affix of the remote and aoriſt paſt beginning with a vowel. However, ſince ſome reſtrict that rule to भू ending in उ, the annexing of वृ takes effect, according to them, only when the ſubſtitution of the *gun'a* or *vriddh'hi* element is barred (Ch. 19. §. iv. 2. ‡. and Ch. 16. §. iv. 1.). They, therefore, admit the permutation with the *gun'a* diphthong, before thoſe *ſárvad'hátuca* affixes of the aoriſt, which begin with vowels; as the permutation with the *vriddh'hi* diphthong has been admitted, before certain *árd'had'hátuca* affixes, in the remote paſt (‖).

If the inference, drawn from the peculiar anomaly of the imperative, be reſtricted to the tenſes &c. in which श्प् is expunged (†), the rule abovecited (Ch. 19. §. iv. 2. ‡.) becomes applicable; and the radical vowel remains unaltered, before conſonants.

Thus, the optional uſe of the prefix ईट्, and the different concluſions of grammarians, reſpecting the permutation with a *gun'a* diphthong, and regarding the anomalous inſertion of वृ (वुक्), furniſh four variations of the 3d and 2d perſons ſing. and two of the 3d pl. and 1ſt ſing. A further variation, through all the perſons and numbers, ariſes from conſidering the rule, which ſubſtitutes a blank for सिच् (Ch. 16. §. iii. 11. *.), as optional. This is founded on the maxim before mentioned (‖), for which, however, there is no good authority, that an irregular verb may be inflected, as a regular one, in the *Charcarita* form.

A ſufficient ſpecimen has been here given, of the intricacy, which has ariſen from applying, to complex and unuſual inflections, rules which are evidently grounded on the ſimple conjugation of an irregular verb.

* Some grammarians do not admit a middle voice of the *Charcarita* verb.

† Here, as in the active voice, the vowel is converted into the *gun'a* diphthong, before *árd'had'hátucas*; but the permutation is barred by *ſárvad'hátucas*, which contain a mute भ् (Ch. 16 §. iv. 1.); and

8. From a derivative verb, further derivatives (cauſals &c.) may be deduced. *Ex.* बिभावयिषति he wiſhes to cauſe exiſtence. But सन् is not ſubjoined to a verb terminated by सन् denoting deſire. However, it can be ſo ſubjoined, if another affix intervene; and, thus, the ſucceſſion of affixes may be prolonged without limit. *Ex.* बोभूयिषयिषति wiſhes to excite the deſire of frequent or intenſe exiſtence. बोभूययिषयति cauſes the wiſh of occaſioning frequent or intenſe exiſtence.

9. The cauſal is the derivative form, which moſt frequently occurs. The others are rarely employed; eſpecially the intenſives, and the derivatives deduced from derivative verbs.

# SECTION V.

## IMPERSONAL.

1. *From the ſimple Verb* (*See §. i.*).

भूयते; बभूवे; भविता or भाविता; भविष्यते or भाविष्यते; भूयताम्; अभूयत; भूयेत and *Ben.* भविषीष्ट or भाविषीष्ट; अभावि; अभविष्यत or अभाविष्यत.*

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ऊव् is ſubſtituted for उ, before ſuch of theſe, as begin with vowels. In the firſt perſon of the imperative (लोट्), ſince the affix, through its prefix, is fictitiouſly diſtinguiſhed by a mute प् (Ch. 16. §. iii. 6. †.), it is not conſidered to contain a mute इ; and, therefore, the permutation with the *gun'a* diphthong is not precluded.

* The reflective affix es are employed in this, as in the paſſive voice. यक् (य) is ſubjoined to the verb (Ch. 16. §. ii. 6.), before a *ſárvad'hâtuca* affix. इ (इट्) is prefixed to स्य, सिच्, सीयुट् and तासि, being *ârd'had'hâtuca* affixes: and the vowel is convertible into the *gun'a* diphthong, as uſual; or the inflective root may be permuted (i. e. the vowel may become *vr iddhi*), in like manner as before चिण् (Ch. 19. §. ii. 3.). This affix (wherein च् and ण् are mute) is ſubſtituted for चि (Aor. p.), before त (3d ſing.); and the termination (त) is expunged (Ch. 16. §. iii. 12. ¶.). The remotely paſt tenſe is analogous to that of the active voice; though ſome grammarians erroneouſly make it बुभुवे.

2. Since the cauſal is of courſe tranſitive, there can be no imperſonal deduced from it; and the derivative verb भू (10th cl.) is alſo tranſitive; but, ſhould any inſtance occur of this verb bearing a neuter ſenſe, when joined with a prepoſition, the imperſonal will agree with the 3d ſing. of the paſſive (§. vi. 2.).

3. From the Deſiderative (See §. iv. 3.).

बुभूष्यते; बुभूषांचक्रे,—बभूवे,—आसे; बुभूषिता; बुभूषिष्यते; बुभूष्यताम्; अबुभूष्यत; बुभूष्येत or बुभूषिषीष्ट; अबुभूषि; अबुभूषिष्यत.*

4. From the Intenſive (See §. iv. 5.).

बोभूय्यते; बोभूयांचक्रे,—बभूवे—आसे; बोभूयिता; बोभूयिष्यते; बोभूय्यताम्; अबोभूय्यत; बोभूय्येत or बोभूयिषीष्ट; अबोभूयि; अबोभूयिष्यत.†

5. From the *Charcarîta* Intenſive.

बोभूयते; बोभवांचक्रे &c; बोभविता or बोभाविता; बोभविष्यते or बोभाविष्यते; बोभूयताम्; अबोभूयत; बोभूयेत and बोभविषीष्ट or बोभाविषीष्ट; अबोभावि; अबोभविष्यत or अबोभाविष्यत.‡

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* The final अ is expunged, before the *ârd'had'hâtuca* affix (Ch. 19. §. ii. 1.), inſtead of becoming long under a ſubſequent rule (Ch. 19. §. v. 4.): and the permutation of the inflective root, on account of चिण्, or of affixes treated like it, is barred by that operation. Conſequently, the inflective root is बुभूष्य before *ſârvad'hâtucas*; and, as in the active and middle voices, बुभूष् before *ârd'had'hâtucas*: and, thus, the future tenſes are alike in the middle and imperſonal; but the aoriſt paſt differs.

On the auxiliary verb अस्, ſee a remark in Section vi. 2. note. ‡

† The inflections are ſimilar to thoſe of the deſiderative, with the difference of the prior ſyllable, and the uſe of य् inſtead of ष्. The inflective root, therefore, is बोभूय्य or बोभूय्.

‡ Here, the inflections are ſimilar to thoſe of the ſimple verb, differing only in the addition of the prior ſyllable, and in the formation of the remote paſt.

# SECTION VI.

## PASSIVE.

1. From the ſimple Verb.*

*Preſent* 3d *ſing.* अनुभूयते *du.* अनुभूयेते *pl.* अनुभूयंते
2d *ſing.* अनुभूयसे *du.* अनुभूयेथे *pl.* अनुभूयध्वे
1ſt *ſing.* अनुभूये *du.* अनुभूयावहे *pl.* अनुभूयामहे.

*Rem. p.* 3d *ſing.* अनुबभूवे &c.

*Abs. f.* 3d *ſing.* अनुभविता or अनुभावितां &c.

*Aor. f.* 3d *ſing.* अनुभविष्यते or अनुभाविष्यते &c.

*Imp.* 3d *ſing.* अनुभूयताम् &c.

*Abs. p.* 3d *ſing.* अनुभूयत &c.

*Imp. &c.* 3d *ſing.* अनुभूयेत and *Ben.* 3d *ſing.* अनुभविषीष्ट or अनुभाविषीष्ट &c.

*Aor. p.* 3d *ſing.* अनुभावि *du.* अनुभविषाताम् or अनुभाविषाताम्
2d *pl.* अनुभाविध्वं,—ढ्वं; or अनुभविध्वं—ढ्वं &c.

*Cond. f.* 3d *ſing.* अनुभविष्यत or अनुभाविष्यत &c.†

2. From the Cauſal.

*Preſent* 3d *ſing.* भाव्यते &c.

*Rem. p.* 3d *ſing.* भावयांचक्रे —बभूवे or —आसे &c.

*Abs. f.* 3d *ſing.* भाविता or भावयिता &c.

*Aor. f.* 3d *ſing.* भाविष्यते or भावयिष्यते &c.

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* In certain acceptations (for example, with the prepoſition अनु, which makes the verb ſignify to apprehend or perceive), भू is tranſitive; and conſequently admits the paſſive voice.

† The 3d perſon ſingular is formed as in the impersonal; the other perſons and numbers are ſufficiently obvious, ſince the terminations are ſimilar to thoſe of the middle voice; and the inflective root is भूय before *ſârvad'hâtucas*, and भौ or भौ, convertible into भव् or भाव्, before *ârd'had'hâtucas*: but भौ, before णिच् itſelf. See §. v. 1. *.

*Imp.* 3d *ſing.* भाव्यताम् &c.

*Abs. p.* 3d *ſing.* अभाव्यत &c.

*Imp. &c.* 3d *ſing.* भाव्येत and *Ben.* भाविषीष्ट or भावयिषीष्ट &c.

*Aor. p.* 3d *ſing.* अभावि *du.* अभाविषाताम् or अभावयिषाताम् &c.

*Cond. f.* 3d *ſing.* अभाविष्यत or अभावयिष्यत ‡.

3. From the Deſiderative.

*Preſent* 3d *ſing.* अनुबुभूष्यते &c.

*Rem. p.* 3d *ſing.* अनुबुभूषांचक्रे &c.

*Abs. f.* 3d *ſing.* अनुबुभूषिता &c.

*Aor. f.* 3d *ſing.* अनुबुभूषिष्यते &c. See the Imperſonal (§. v. 3.).‖

4. From the Intenſive.

*Preſent* 3d *ſing.* अनुबोभूय्यते &c.

*Rem. p.* 3d *ſing.* अनुबोभूयांचक्रे &c. See the Imperſonal (§. v. 4.).§

5. From the *Charcarita* Intenſive.

*Preſent* 3d *ſing.* अनुबोभूयते &c. See the Imperſonal (§. v. 5.).¶

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‡ The affix णि is expunged (लोप), before the *ârd'had'hâtuca* यङ्; but not ſo, before *ârd'had'hâtucas* which have the prefix इट् (Ch. 19. §. ii. 2.): unleſs theſe be deemed ſimilar to चिण् (Ch. 19. §. ii. 3.). Conſequently, the inflective root is भाव्य before *ſârvad'hâtucas*, and भौ or भावे (convertible into भाव् and भावय्) before *ârd'had'hâtucas*; but भावय्, as uſual, in the remote paſt: and, here, इ is not ſubſtituted for स् in the auxiliary verb (अस्) before ए; becauſe the rule for that permutation (Ch. 16. §. iii. 5.) is reſtricted to a *ſârvad'hâtuca* affix of the firſt perſon; though ſome grammarians do admit the permutation, in the 1ſt perſon of the remote paſt. Many of the inflections, as is evident, are ſimilar to thoſe of the middle voice.

‖ The 3d ſing. is the ſame with the imperſonal (§. v. 3.); the other numbers and perſons, in this paſſive voice, may be eaſily inferred.

§ The inflections are, here alſo, analogous to thoſe of the deſiderative.

¶ The inflections are ſimilar to thoſe of the ſimple verb, adding the prior ſyllable, and varying the remote paſt.

# SECTION VII.

## RECIPROCAL OR NEUTER PASSIVE.

1. From the ſimple Verb.*

*Preſent* 3d *ſing.* अभिभूयते &c.

*Rem. p.* 3d *ſing.* अभिबभूवे &c.

*Aor. f.* 3d *ſing.* अभिभविष्यते or अभिभाविष्यते &c.

*Aor. p.* 3d *ſing.* अभ्यभावि, and अभ्यभाविष्ट or अभ्यभविष्ट &c.†

The reſt of the inflections conform with thoſe of the ſimple paſſive.‡

2. From the Cauſal.

*Preſent* 3d *ſing.* अभिभावयते &c. as in the deponent cauſal.‖

3. From the Deſiderative.

*Preſent* 3d *ſing.* अभिबुभूषते &c.§

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* A prepoſition is joined to the verb, in the example here given; becauſe the reciprocal paſſive is reſtricted to an action, which affects the object (Ch. 16. §. ii. 3. §.). भू, without a prepoſition, does not denote ſuch an action: but अभिभू does; for it ſignifies to ſubdue or overcome.

† The ſubſtitution of चिण् for च्वि, before त, is optional, if the term end in a vowel (Ch. 16. §. iii. 12.); but indiſpenſable, if it end in a conſonant. On the other hand, the optional permutation of the root before स्य &c. as before चिण्, is reſtricted to one terminated by a vowel; and is not allowed, after one ending in a conſonant (Ch. 17. §. i. 7. and Ch. 19. §. ii. 3.).

‡ The impersonal neuter paſſive is ſimilar to the 3d perſon of the reciprocal paſſive. See *Syntax.*

‖ In general, the reciprocal paſſive is inflected like the ſimple verb (Ch. 16. §. ii. 3. §.). But, in regard to the affix यक्, and the ſubſtitution of चिण्, certain verbs are excepted (Ch. 19. §. ii. 3. ‖); and, among them, ſuch as are terminated by the cauſal affix णिच्. Conſequently, the reciprocal of the cauſal conforms with the paſſive, in nothing but the terminations, which are thoſe of the middle voice.

§ Roots, terminated by सन्, are among the verbs, which are excepted as abovementioned (Ch. 19. §. ii. 3. ‖). Here alſo, the reciprocal retains nothing of the paſſive voice, but the terminations.

4. From the Intenſive.

*Preſent* 3d *ſing.* अभिबोभूय्यते &c.

*Aor. p.* 3d *ſing.* अन्यबोभूयि or अन्यबोभूयिष्ट &c.*

5. From the *Charcarita*.

*Preſent* 3d *ſing.* अभिबोभूयते &c.†

# CHAPTER XXI.

## VERBS OF THE FIRST CLASS.

THE themes *(d'hátu)*, or roots of verbs, are of ſuch primary importance in the *Sanſcrit* language, and there is ſo much diſagreement among ancient, as well as modern, grammarians, in regard to ſome of them, that it has been judged neceſſary to make a careful collation of many different works; and, after aſcertaining the moſt correct reading, to notice in this and the following chapters, the diſcordant opinions recorded by the numerous authorities, which have been conſulted: omitting, however, differences, that may be imputed to the inaccuracy of tranſcribers; but preſerving other various readings, which, though erroneous, have been countenanced by high authority.

The books, which have been collated for this purpoſe, are two catalogues of themes *(d'hátupáta)*, varying a little in the arrangement; one copy of MAITREYA'S, and two of MA'DHAVA'S, or rather SA'YAN'A'S, expoſition *(vritti)* of the *d'hátus*; two copies of VOPADE'VA'S catalogue of roots,

*The ſubſtitution of चिण् for चि is optional.

† This bears the ſame relation to the reciprocal of the ſimple verb, which the paſſive of the *Charcarita* does, to the ſimple paſſive.

including both text and gloſs entitled *Cavi-calpádruma* and *Cávya-cámad'héni*, with a commentary by DURGA'-DA'SA; alſo two copies of BHAT'T'O'JI's *Sidd'hánta caumudí*, in which all the verbs are enumerated in their proper order, in the courſe of exhibiting the rules regarding their conjugation. Other grammatical works, not containing complete and regular liſts of the verbs, have been only occaſionally conſulted in collating the themes.

The grammarians, whoſe opinions differ, are generally mentioned by name in MA'D'HAVA's invaluable work. They are here cited, for the moſt part, on his authority; ſometimes, on that of other compilers. Later writers are quoted from VO'PADE'VA's commentator.

## ARTICLE I.

*Verbs terminated by Dental Conſonants with mute Vowels gravely accented, and containing efficient Vowels acutely accented.*

1. एध [वृद्धौ] *intr.** to grow, or increaſe. एधते.† एधांचक्रे and एधांबभूव or एधामास.‡ एधिता. एधिष्यते. एधतां. ऐधत.‖ एधेत or *Ben.* एधिषीष्ट. ऐधिष्ट. ऐधिष्यत.§ IMPERS. एध्यते. *Aor. p.* ऐधि. DES. ऐदिधिषते. CAUS. Act. and middle: एधयति,—ते. एधयांचकार,—चक्रे,—बभूव,—आस. एधयिता. एधयिष्यति,—ते. एधयतु,—तां. ऐधयत्,—त. एधयेत्,—त; and *Ben.* एध्यात्, एधयिषीष्ट. ऐदिधत्,—त. ऐधयिष्यत्,—त.

* In general, the ſenſe indicates whether the verb be tranſitive or intranſitive; and rules of grammar ſtate the acceptations, in which verbs, being doubly tranſitive, govern two objects. But, where it is not ſufficiently obvious, commentators on the catalogue of themes have diſcriminated the neuter and active verbs. This diſtinction will be here ſtated, in all inſtances. But it muſt be remarked, that tranſitive verbs are often employed with a neuter ſenſe, when it is not intended to mark the object; and intranſitive verbs ſometimes become tranſitive, comprehending the cauſative ſenſe in the ſimple form of the verb; or elſe conveying ſome further meaning, beyond the ſimple import of the verb.

† For the other perſons and numbers of each tenſe, ſee the paradigma in Ch. 26. §. ii. In future, they will be inſerted, only when they are irregular, or not ſufficiently obvious.

‡ It requires आम्, becauſe the initial vowel is long. Ch. 16. §. iii. 2. and Ch. 20. §. iii. ‡.

‖ The preſix (आ), with the initial (ऐ) of the root, form a *Vrídd'hi* diphthong. Ch. 17. §. iii. 2.

§ See Ch. 20. §. ii. 1. &c.

2. स्पर्द्ध [संघर्षे] *intr.* to vie, or envy; or *tr.* to emulate.* स्पर्द्धते पस्पर्द्धे.† स्पर्द्धिता. *Abs. p.* अस्पर्द्धित. *Aor. p.* अस्पर्द्धिष्ट.‡ IMPERS. स्पर्द्ध्यते. *Aor. p.* अस्पर्द्धि. DES. पिस्पर्द्धिषते. INT. पास्पर्द्धते and पास्पर्द्धीति or पास्पर्द्धि. CAUS. स्पर्द्धयति,—ते.

3. गाधृ [प्रतिष्ठालिप्सयोःग्रंथेच] *intr.* 'to ſtand, or remain; *tr.* 'to ſeek. 'to compile, ſtring, or heap together.‖ गाधते. जगाधे. गाधिता. IMPERS. or PASS. गाध्यते. DES. जिगाधिषते. INT. जागाध्यते &c.

4. बाधृ [लोडने] *tr.* to reſiſt, or oppoſe.§ बाधते. बबाधे.

5. नाथृ 6 नाथृ [याच्ञोपनापैश्वर्याशीष्षु] *dbly. tr.* 'to aſk, or beg. *intr.* 'to be diſeaſed. 'tr. to burn, or deſtroy. *intr.* 'to have wealth or power. *tr.* 'to bleſs, or pronounce a benediction ¶ नाथते. ननाथे.

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* संघर्षः is expounded by MA'D'HAVA and VO'PADE'VA; [परामिभवेच्छा] 'the deſire of another's reduction;' for here, as in many other inſtances, the word, employed to mark the uſual acceptation of the verb, is explained by commentators differently from its more obvious ſenſe. They alſo frequently diſagree in their interpretations. Such differences, as well as various readings, will be noticed.

This, like many other neuter verbs, is ſometimes tranſitive, as before obſerved: DURGA'DA'SA makes it, originally, active; but MA'D'HAVA, and BHAT'T'O'JI, neuter.

† The hard conſonant, preceded by a ſibilant in the prior ſyllable, is alone retained (Ch. 18. § iv. 4.).

‡ The preſent tenſe, three paſt tenſes, and one future, generally conſtitute a competent example of the conjugation; the other future tenſes and the imperatives &c. may be eaſily inferred. In the ſequel it will be frequently ſufficient to exhibit one or two inflections only, by way of example.

‖ प्रतिष्ठा is expounded by MA'D'HAVA, [आस्पद स्थापनम् or अवस्थानम्] 'the taking or retaining of a ſafe or laſting ſituation;' as लिप्सा is, [लब्धुमिच्छा] 'the deſire of acquiſition;' and ग्रंथः [एकत्र स्थापनं or संदर्भः] 'placing together or coacervation.'

§ This term is expounded by MA'D'HAVA, प्रतिघातः. VO'PADE'VA ſtates, for the acceptation of this root, विहतिः.

¶ MAITRE'YA and the *'Abharan'a* read णाथृ; but erroneouſly. *Ex.* प्रनाथते (See Ch. 18.

But नाधति. ननाथ. Alſo नाधते. ननाधे.*

7. दध [धारणे] *tr.* 'to hold. 'to give.† दधते. देधे (3d *du.* देधाते 3d *pl.* देधिरे 2d *ſing.* देधिषे 1ſt *ſing.* देधे 1ſt *du.* देधिवहे).‡ दधिता. Pass. द्ध्यते. Des. दिदधिषते. Int. दादध्यते and दादद्धि or दादधीति. Caus. दाधयति,—ते.

8. स्कुदि [आप्रवणे] *intr.* 'to jump. 'to go or move by leaps. *tr.* to raiſe, or lift up.‖ स्कुंदते.§ चुस्कुंदे. स्कुंदिता. Imp. or Pass. स्कुंद्यते. Des. चुस्कुंदिषते. Int. चोस्कुंद्यते and चोस्कुंदीति or चोस्कुंन्ति. Caus. स्कुंदयति,—ते.

9. स्फिदि [स्फैर्य्ये] *intr.* to be white i. e. to become or continue ſo.¶ स्फिंदते. शिस्फिंदे. स्फिंदिता.

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§. ii. 1. §. and 10.). However, Vo'pade'va ſtates both roots; and likewiſe exhibits णाधृ, as an additional one, on the authority, as Durga'da'sa remarks, of "ſome grammarians."

Authorities differ on the ſecond acceptation; a third is accordingly here aſſigned, as ſuggeſted by the ſame term (उपतापः): for the *Vrìtti* expounds it, रोग; but the *Tarangin'i* interprets it, उपघातः. Vo'pade'va ſtates, for that acceptation of the verb, दवः; which Durga'da'sa explains by उपतापः, as he does आशिष्, by इष्टार्थाशंसनं.

* नाध to bleſs is deponent; but not ſo, in its other acceptations (See Ch. 20. §. i.). Though ſome grammarians make it optionally deponent in theſe ſenſes.

† Some, as Ma'd'hava remarks, erroneouſly tranſpoſe the ſenſes of this and of दद (16). But Vo'pade'va and his commentator make the two verbs ſynonymous, in both acceptations.

‡ Since the initial is not liable to permutation, the prior ſyllable is expunged, and ए is ſubſtituted for अ between ſingle conſonants, when followed by affixes of the remotely paſt (लिट्) diſtinguiſhed by a mute क् (Ch. 16. §. iv. 1. and Ch. 19. §. iii. 8.).

‖ Three different interpretations of the ſame term are given by various commentators: viz. उत्प्लवनं or उत्प्लुत्यगमनं, according to the *Tarangin'i*; but उद्धरणं, according to Bho'ja. In this acceptation the verb is tranſitive. Vo'pade'va exhibits three ſenſes of the verb; but reads स्कंदि. Durga'da'sa notices the other reading, on the authority of the *D'hátupradípa*. Bha't't'a Malla admits both roots.

§ न् is inſerted after the laſt vowel, on account of the mute इ (Ch. 19. §. vii. 3.).

¶ The import of this intranſitive verb is thus explained by Ma'd'hava, but at more length.

10. वदि [अभिवादनस्तुत्योः] *tr.* 'to ſalute.* 'to praiſe. वंदते. ववंदे. वंदिता.

11. भदि [कल्याणेसुखेच] *intr.* 'to be happy, or well; or to do an auſpicious act. 'to be eaſy, glad or cheerful. 'to be pleaſing.† भंदते. बभंदे. भंदिता.

12. मदि [स्तुतिमोदमदस्वप्नकांतिगतिषु] *tr.* 'to praiſe. *intr.* 'to rejoice, or be glad. 'to be proud. 'to ſleep, or be lazy and ſluggiſh. 'to be elegant. *tr.* 'to go, or approach. *intr.* 'to be an idiot or fool.‡ मंदते. ममंदे. मंदिता.

13. स्पदि [किंचिच्चलने] *intr.* to quake or tremble a little; to ſhake.‖ स्पंदते. पस्पंदे. स्पंदिता. CAUS. स्पंदयति.§

14. क्लिदि [परिदेवने] *tr.* to lament or bewail.¶ क्लिंदते. चिक्लिंदे.

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* MA'D'HAVA expounds the term अभिवादनं, 'the pronouncing a benediction preceded by a bow or obeiſſance;' DURGA'DA'SA explains it more conciſely [नमस्कारः] 'a ſalutation.' See वद Ch. 23. §. v. and 10th cl.

† MA'D'HAVA interprets the firſt term by मंगलं; the ſecond, he obſerves, is a quality of the mind (आत्मगुणः). VO'PADE'VA ſtates three acceptations [मुत्प्रीत्योःप्युभेच]; which DURGA'DA'SA expounds by हर्षः, प्रीतिकरणं and कल्याणक्रिया. See भदि 10th cl.

‡ MAITRE'YA and VO'PADE'VA omit the fifth acceptation (कांति); and MA'D'HAVA conſiders the reading, in which it occurs, as reſting on the authority of "ſome" only. He explains मोदः by हर्षः, मदः by गर्वः, and स्वप्नं by आलस्यं. The ſeventh acceptation *reſts on* the authority of CHANDRA, who has added मदि [जाड्ये]. Accordingly, VO'PADE'VA exhibits this among ſix acceptations of the root. See मदी Ch. 22. §. ii. alſo मदी 4th cl. and मद 10th cl.

‖ MA'D'HAVA interprets चलनं by कंपनं; and VO'PADE'VA ſtates, as the ſenſe of the root, ईषत्कंपः.

§ Verbs, ſignifying to move or to ſwallow, do not admit the *middle voice in the cauſative.*

¶ MA'D'HAVA and BHAT'T'O'JI explain the term, by शोचनं and शोकः. VO'PADE'VA

15. मुद [हर्षे] *intr.* to rejoice or be glad.* मोदते.† मुमुदे. मोदिता. मोदिष्यते. मोदतां. अमोदत. मोदेत or *Ben.* मोदिषीष्ट. अमोदिष्ट. अमोदिष्यत. IMPERS. मुद्यते. *Imp.* मुद्यतां *Abs. p.* अमुद्यत. *Imp. &c.* मुद्येत. *Aor. p.* अमोदि. DES. मुमुदिषते or मुमोदिषते.‡ मुमुदिषांचक्रे &c. INT. मोमुद्यते and मोमोन्ति or मोमुदीति.‖ मोमुदांचक्रे and मोमोदांचकार &c. CAUS. मोदयति,—ते.

16. दद [दाने] *tr.* to give.§ ददते. ददे (3d *du.* ददाते 2d *sing.* ददिषे. 1st *sing.* ददे).¶ ददिता. PASS. द्यते. DES. दिददिषते. INT. दादद्यते and दाददीति or दादन्ति. CAUS. दादयति,—ते.

17. ष्वद.** 18. स्वर्द [आस्वादने] *tr.* to apprehend, or perceive;

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ſtates, for the ſenſe of the verb, रुद्; which DURGA'DA'SA interprets रोदनं. See क्लिदि Art. ii. 37. and क्लिद 4th claſs.

* DURGA'DA'SA expounds the term by चिन्तोत्साहः. See मुद 10th claſs.

† The penult, being proſodially ſhort, is converted into the *gun'a* diphthong ओ. Ch. 19. §. iv. 2.

‡ The affix सन् is here optionally diſtinguiſhed by a mute कृ (Ch. 16. §. iv. 3.); which bars the permutation with the *gun'a* diphthong. Ch. 2. §. ii. 1. ¶.

‖ Here the mute इ, in यङ्, prevents the vowel being permuted with the *gun'a* diphthong; and ſo does the blank (लोप), ſubſtituted for य before *ard'had'hátucas* (Ch. 19. §. ii. 1.), ſince it is a part of the derivative verb (Ch. 19. §. iv.): but the blank (लुक्), ſubſtituted for the affix to form the *Charcarita* verb, does not prevent that permutation, which may therefore take place before *ard'had'hátucas* and alſo before ſuch *ſárvad'hátucas* as contain a mute प्, ſince theſe are not fictitiouſly diſtinguiſhed by a mute इ् (Ch. 16. §. iv. 1.); however, ſuch of theſe, as begin with a vowel, do not permit the permutation (Ch. 19. §. iv. 2. ‡.).

§ MA'D'HAVA defines it, 'the abandoning of one's own, upon any conſideration whatſoever, without a view of receiving it back.' See दध (8.). VO'PADE'VA makes both roots ſynonymous in both acceptations.

¶ This verb is excepted from the rule for converting the medial अ into ए in this tenſe. Ch. 19. §. iii. 9.

** See 27.

to taſte. *intr.* to be pleaſing.* स्वदते.† स्वर्दते. सस्वदे. सस्वर्दे.

19. उर्द [माने क्रीडायांच] *tr.* to meaſure.‡ *intr.* to play. *tr.* to taſte. उर्दते.‖ उर्दांचक्रे. &c. उर्दिता. *Abs. p.* और्दत. *Aor. p.* और्दिष्ट. DES. उर्द्दिदिषते.§ CAUS. उर्दयति,—ते. *Aor. p.* और्दिदत्,—त.

20. कुर्द. 21. खुर्द. 22. गुर्द.¶ 23. गुद.** [क्रीडायामेव] *intr.* to

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* MA'D'HAVA expounds आस्वादनं by अनुभवः. He and BHAT'T'O'JI remark, that the verbs are tranſitive in this ſenſe; but intranſitive, when employed in the acceptation of [रुचौ] 'to pleaſe or be pleaſing'. VO'PADE'VA ſtates two ſenſes [प्रीतिलिप्सोः], which DURGA'DA'SA explains, प्रीतीकरणं and रसोपादानं. CSHI'RA SWA'MI' reads [संचरणे] to eat or graze. See स्वद 10th cl.

† स् is ſubſtituted for ष् (Ch. 18. §. ii. 1. ‡.): and, ſince that letter is not in general permuted, when it is the initial of a word (Ch. 18. §. ii. 9.); and ſince this verb is not among thoſe, which permute the initial after certain prepoſitions; the dental is retained in compound verbs, after an इण् letter. *Ex.* अनुस्वदते. The verb is not liable to the permutation of स् with ष् in the deſiderative, becauſe the affix becomes षन् (Ch. 18. §. ii. 3.) *Ex.* सिस्वदिषते; nor, even in the deſiderative of the cauſal, ſince this verb is ſpecially excepted (ibid. ‡.). *Ex.* सिस्वादयिषति. Conſequently, thoſe, who read the crude verb स्वद् inſtead of स्वद्, as ſome do, are right in the ſubſtance; though they deviate from the reading contemplated by the grammarian himſelf.

‡ The *Samantá* aſſigns [सुखे] 'to be eaſy or cheerful,' inſtead of [माने] 'to mete,' for the firſt acceptation of this verb. But VO'PADE'VA ſtates मितिः; which DURGA'DA'SA interprets परिमाणं.

‖ The vowel becomes long (Ch. 18. §. ii. 6.). Accordingly, ſome have made the radical vowel long, as is remarked by DURGA'DA'SA.

§ The ſecond ſyllable is doubled, without repeating द् in it. See Ch. 18. §. iv. 1.

¶ CAIYYAT'A, MAITRE'YA and others omit this verb. See गुर्द् 10th cl.

** The *Characa* ſeems not to conſider this as a verb: but MAITRE'YA and CA'S'YAPA exhibit it as a diſtinct root; and ſo does VO'PADE'VA, who ſtates, as its meaning, खेलनं.

play. कूर्दते.* चुकूर्दे. Des. चुकूर्दिषते. Int. चोकूर्द्यते and चोकोर्त्ति or चोकूर्दीति. Caus. कूर्दयति,—ते. *Aor. p.* अचुकूर्दत्,—त. So खर्दते, and गूर्दते. Alſo गोदते. जुगुदे. Des. जुगुदिषते or जुगोदिषते.

24. षूद [क्षरणे] *intr.* 1 to leak, drop, or diſtil. *tr.* 2 to kill, hurt, or attempt an injury. 3 (with the affix णि) to hallow. 4 to depoſit or place.† सूदते.‡ सुषूदे. सूदिता. Impers. and Pass. सूद्यते. Des. सुसूदिषते.‖ Int. सोषूद्यते and सोषूदीति or सोषूत्ति. Caus. सूदयति,—ते. *Aor. p.* असूषुदत्,—त.

25. ह्राद [अव्यक्ते शब्दे] *intr.* to ſound, as a muſical inſtrument.§ ह्रादते. जह्रादे. ह्रादिता. Impers. ह्राद्यते. *Aor. p.* अह्रादि. Des. जिह्रादिषते. Int. जाह्राद्यते and जाह्रादीति or जाह्रात्ति. Caus. ह्रादयति,—ते. *Aor. p.* अजिह्रदत्,—त.

26. ह्लादी [सुखेच] ¶ *tr.* 1 to gladden. *intr.* 2 to be eaſy or cheerful. 3 to ſound, as a muſical inſtrument. ह्लादते.

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* Chandra does not admit the ſubſtitution of the long vowel in theſe verbs (Ch. 18. §. iii. 6. †.). But Maitre'ya and others do. Hence Vo'pade'va exhibits theſe roots, both with long, and ſhort, vowels.

† The term is expounded by Ma'd'hava, निःसरणं; but, as remarked by him, the verb alſo ſignifies [हिंसायां] 'to kill &c;' and, in the cauſative form, [संस्कारे] 'to hallow, as fire, in which the heart of a victim is offered; hallows it.' Vo'padeva ſtates, for the explanation of the root, निरासः; which Durga'da'sa interprets निः क्षेपः. He cites another explanation, क्षरणं; which Rama'na't'ha expounds (अवदारणं हिंसोपलक्षणं) 'wounding or killing.' See षूद 10th cl.

‡ Ch. 18. §. ii. 1.

‖ See Ch. 18. §. ii. 3.

§ For Ma'dh'ava expounds the term by वाद्यादिघोषः.

¶ Vo'pade'va interprets the root by मोदनं, which Durga'da'sa expounds (हृष्टीकरणं and हृष्टीभावः), 'making glad, or being ſo.'

27. स्वाद * [आस्वादने] *tr.* to taſte. *intr.* to be pleaſing. स्वादते.

28. पर्द [कुत्सितेशब्दे] *intr.* to fart.† पर्दते. पपर्दे. पर्दिता. IMPERS. पर्द्यते. DES. पिपर्दिषते. INT. पापर्द्यते and पापर्दीति or पापर्न्ति.

29. यती [प्रयत्ने] *intr.* to reſolve, or determine in conſequence of a wiſh or deſire; to apply or endeavour diligently.‡ यतते. येते (2d. *ſing.* येतिषे. यतिता. IMPERS. यत्यते. DES. यियतिषते. INT. यायत्यते and यायतीति or यायन्ति. CAUS. यातयति,—ते. *Aor. p.* अयीयतत्,—त.

30. युत्. 31. जुत् [भासने] *intr.* to ſhine.‖ योतते. युयुते. योतिता. IMPERS. युत्यते. DES. युयुतिषते or युयोतिषते. INT. योयुत्यते and योयुतीति or योयोन्ति. CAUS. योतयति,—ते. *Aor. p.* अयुयोतत्,—त. So जोतते. जुजुते.

32. विध्.§ 33. वेध् [याचने] *dbly. trans.* to aſk or beg. वेधते. विविधे. वेधिता. DES. विविधिषते and विवेधिषते. INT. वेविध्यते and वेविधीति or वेवेन्ि. CAUS. वेधयति,—ते. *Aor. p.* अविवेधत्,—त. So वेधते. विवेधे. DES. विवेधिषते. INT. वेवेध्यते and वेवेधीति or वेवेन्ि.

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* The elementary initial is स्, ſince the labio-dental is not included in the rule (Ch. 18. §. ii. 1. ‡.) among dentals. *Ex.* अधिस्वादते. This root is ſynonymous with two, inſerted above. See 17. and 18.

† CE'SAVA and SWA'MI' give this explanation (गुदरवः) to the term. VO'PADE'VA ſimilarly explains the root, by पानोत्सर्गः.

‡ See यत 10th cl.

‖ VO'PADE'VA ſtates an additional verb, ज्युत्; as alſo ज्युतिर् (See Art. ii. 4. a note): and explains all theſe roots by द्युतिः.

§ CAUSI'CA makes the mute vowel of this verb, उ; but CSHI'RASWA'MI' cenſures that reading.

34. ग्रथि [शैथिल्ये] *intr.* ' to be loose, lax or slack. *tr.* ' to loosen.* ग्रंथते शग्रंथे.‡ ग्रंथिता. Impers. ग्रंथ्यते. Des. शिग्रंथिषते. Int. शाग्रंथ्यते and शाग्रंथीति or शाग्रंन्ति. Caus. ग्रंथयति; middle voice ग्रंथयते; (*Aor. p.* अशग्रंथत्,—त).

35. ग्रथि [कौटिल्ये] *intr.* ' to be wicked. ' to be crooked. *tr.* ' to bend, or make crooked.† ग्रंथते. जग्रंथे.‡

36. कन्थ [श्लाघायां] *tr.* to praise, or flatter; to coax, or to boast.‖ कन्थते. चकन्थे. कन्थिता. Pass. कन्थ्यते. Des. चिकन्थिषते. Int. चाकन्थ्यते &c.

## ARTICLE II.

*With Mute Vowels Acutely Accented.*

1. ऋत [सातत्यगमने] *tr.* to go, approach, or move continually.§

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* The term is explained by Ma'd'hava, अश्लिष्टत्वं and गाढता; and Durga'da'sa expounds it, शिथिलीभावः and शिथिलीकरणं. Some, as Ma'd'hava remarks, read ग्रंथ. See ग्रंथ 9th class, and ग्रथ 10th cl. and ग्रंथ ibid.

† The term is explained by Ma'd'hava, शाठ्यं and वक्रता. Vo'pade'va states, for the acceptation of this verb, जैह्म्यं; which Durga'da'sa expounds कुटिलीभावः and कुटिलीकरणं. Some, as is remarked by Ma'd'hava, read गुंथ. See गुंथ 9th cl. and 10th.

‡ The *Taranginí* censures the author of the *Vritti*, for exhibiting ग्रेधे and ग्रेधे, as the 3d Sing. remote past of these two verbs: he means some commentary on the *d'hâtus*; for the *Câs'icâ vri'tti* has not exhibited such examples from the deponent, but from active, verbs (viz. 3d du. ग्रेथतुः, ग्रेथतुः).

‖ See Art. iii. 42. Durga'da'sa here interprets श्लाघः, by प्रशंसा.

§ The term is interpreted by Ma'd'hava सततंगमनं; and the example, given by him, is ग्रामाय, or ग्रामं, ऋतति advances uniformly towards the town. Durga'da'sa ex-

अतति. आत (3d *du.* आततुः 3d *pl.* आतुः 2d *sing.* आतिथ 1st *du.* आतिव).* अतिता. अतिष्यति. अततु. आतत्. अतेत् or *Ben.* अत्यात्. आतीत्† (3d *du.* आतिष्टाम् 3d *pl.* आतिषुः) or, connected with माङ्, अतीत्.‡ आतिष्यत्. PASS. अत्यते. आते. अतिता. अतिष्यते. अत्यता. आत्यत. अत्येत or *Ben.* अतिषीष्ट. आति (3d *du.* आतिषाता). आतिष्यता. DES. अतितिषति. CAUS. आतयति.

2. चिती [संज्ञाने] *intr.* 'to think or be sensible. *tr.* 'to remember.‖ चेतति. चिचेत (3d *du.* चिचितुः 2d *sing.* चिचेतिथ 2d *pl.* चिचित 1st *sing.* चिचेत 1st *du.* चिचितिव 1st *pl.* चिचितिम §). चेतिता. चेतिष्यति. चेततु. अचेतत्. चेतेत् or *Ben.* चित्यात्. अचेतीत् (3d *du.* अचेतिष्टाम् 3d *pl.* अचेतिषुः). अचेतिष्यत्. IMPERS. चित्यते. DES. चिचितिषति or चिचेतिषति. INT. चेचित्यते and चेचितीति or चेचेत्ति. CAUS. चेतयति,—ते (*Aor. p.* अचीचितत्,—त).

3. च्युतिर् [आसेचने] *tr.* to wet, or moisten, either a little, or thoroughly; to sprinkle.¶ च्योतति. चुच्योत (2d *sing.* चुच्योतिथ 1st *du.*

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plains the same term, (नैरंतर्येण भ्रमणं प्रापणंच) 'incessant motion or attainment.' His examples are the motion of wind, and the revolution of the sun. See अति 25.

* अ, initial of a prior syllable, becomes long (Ch. 18. §. iv. 5.); and it coalesces with the initial of the root.

† स, preceded by इट्, and followed by ईट्, is expunged; and the blank does not here obstruct the coalition of the vowels. Ch. 16. §. iii. 11. *.

‡ See Ch. 17. §. iii. 1. The vowel is not permuted with the *Vriddhi* element, because इट् is prefixed to सिच्; and the root is terminated by a consonant. Ch. 19. §. iv. 6.

‖ MA'D'HAVA interprets संज्ञानं by चैतन्यं; JAYANTA adds स्मरणं, as suggested by the same term. DURGA'DA'SA explains ज्ञानं by जागरणं. See चिति and चित 10th class.

§ The fictitious mute letter (Ch. 16. §. iv. 1.) prevents the substitution of the *gun'a* diphthong in any but the singular number of this tense.

¶ MA'D'HAVA interprets सेचनं by आर्द्रीभावनं, as BHAT'T'O'JI does by

चुच्युतिव). च्योतिता. *Aor. p.* अच्युतत् * (3d *du.* अच्युतताम्) or अच्योतीत्. * PASS. च्युयते. DES. चुच्युतिषति or चुच्योतिषति. INT. चोच्युयते and चोच्युतीति or चोच्योन्ति. CAUS. च्योतयति,—ते (*Aor. p.* अचुच्युतत्,—त).

4. स्रुतिर् [क्षरणे] *tr.* to ſprinkle. *intr.* to diſtil or drop.† स्रोतति. चुस्रोत. *Aor. p.* अस्रुतत् or अस्रोतीत्.

5. मंथ [विलोडने] *dbly. tr.* to ſtir and churn.‡ मंथति. ममंथ. (2d *ſing.* ममंथिथ). मंथिता. *Imp. &c.* मंथेत् or *Ben.* मथ्यात्. ‖ *Aor. p.* अमंथीत्. PASS. मथ्यते. DES. मिमंथिषति. INT. मामथ्यते and मामंथीति or मामंन्ति. CAUS. मंथयति,—ते (*Aor. p.* अममंथत्,—त).

6. कुधि. 7. पुधि. 8. लुधि. 9. मधि. 10. मंध [हिंसासंक्लेशयोः]

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आर्द्रीकरणं; and they obſerve, that the prepoſition [आङ्] here ſignifies either 'a little' (ईषत्), or 'limits incluſive' (अभिव्याप्तिः). VO'PADE'VA adds another verb चुतिर्; and expounds both by क्षरणं; which DURGA'DA'SA interprets आसेचनं.

* Since the root contains the mute ſyllable इर्, अङ् may be ſubſtituted for च्लि. Ch. 16. §. iii. 12.

† The initial ſibilant is, according to the beſt authorities, dental in the elementary form of the root; but is permuted regularly, before the palatine, which follows it. *Ex.* MASC. 1ſt *ſing.* मधुक्—ग्, *du.* मधुग्भ्यौ, dropping honey. MA'D'HAVA interprets क्षरणं by स्रुतिः; and DURGA'DA'SA explains क्षरः by आसेचनं and क्षरणं.

This verb is alſo read स्रुतिर्; and inſtances of its uſe occur. Accordingly VO'PADE'VA ſtates it as an additional root. MAITRE'YA notices, as a different reading, द्रुतिर् [भासने] to ſhine.

‡ MA'D'HAVA expounds विलोडनं by लोलनं. VO'PADE'VA interprets the root, by गाहः; which DURGA'DA'SA explains, विलोडनं. CSHI'RASWA'MI' and others omit this verb; but CHANDRA and the reſt inſert it; and examples of its uſe occur. See मथि and मंथ (9 and 10); and मथे Ch. 22. §. iii. and मंथ 9th claſs.

‖ न् is expunged (Ch. 19. §. vii. 1.), becauſe the prefix is fictitiouſly diſtinguiſhed by a mute क्. Ch. 16. §. iii. 8.

*tr.* ¹to hurt or kill. ²to afflict. *intr.* ³to ſuffer pain.* कुंथति. चुकुंथ. *Imp. &c.* कुंथेत् or *Ben.* कुंथ्यात्.† PASS. कुंथ्यते.

11. षिध [गत्यां] *tr.* to go.‡ सेधति.‖ सिषेध (2d *ſing.* सिषेधिथ 1ſt *du.* सिषिधिव). सेधिता. PASS. सिध्यते. CHARC. सेधिधीति or सेषेद्धि. CAUS. सेधयति (*Aor. p.* असीषिधत्).

12. षिधू [शास्त्रे मांगल्येच] *tr.* ¹to command in general, ²to ordain relatively to holy ordinances in particular. *intr.* ³to do an auſpicious act or one betokening good fortune.§ *Rem. p.* 2d *ſing.* सिषेधिथ (or, as ſome admit, सिषेद्ध. 1ſt *du.* सिषिधिव or सिषिध्व.). *Abs. f.* सेद्धा or सेधिता. *Aor. f.* सेत्स्यति or सेधिष्यति. *Aor. p.* असैत्सीत् (3d *du.* असैद्धाम् 3d *pl.* असैत्सुः), or असेधीत् (3d *du.* असेधिष्टाम् 3d *pl.* असेधिषुः).¶

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* VO'PADE'VA exhibits, with the firſt root, the acceptation thus, [वधे] क्लेशेच; and DURGA'DA'SA expounds क्लेशः by दुःखानुभवः. CSHI'RASWA'MI' reads मंथ; and remarks, that DURGA prefers मथि. But the *Samantá* and other authorities admit both verbs in theſe acceptations; and VO'PADE'VA adds माथि. DURGA'DA'SA notices, as a various reading, युधि for पुधि. See कुथ and कुंथ 4th cl. and कुथ 9th cl. See likewiſe पुथ 4th and 10th claſſes.

† Here, the letter न् is not expunged (Ch. 19. §. vii. 1.).

‡ The *Tarangin'i* erroneouſly reads षिधु. However, VO'PADE'VA exhibits it as an additional root of this claſs. See षिधु 4th cl.

‖ The permutation of the initial after a prepoſition does not take place (Ch. 18. §. ii. 9.). *Ex.* विसेधति. But, in other acceptations of this root, as in the following verb (12), the permutation of the initial takes effect. *Ex.* निषेधति. निषिषेध. न्यषेधत्. न्यषेधीत्. न्यषेधिष्यत्. See Ch. 18. §. ii. 4. §.

§ SA'CAT'A'YANA expounds शास्त्रं by शासनं; and DURGA'DA'SA by अनुशासनं; but CHANDRA explains it शिष्टिः; and CSHI'RASWA'MI', शास्त्रविषय शासनं; and he interprets मांगल्यं by मंगलक्रिया. *Here* VO'PADE'VA *interprets the verb by* शिवं, which DURGA'DA'SA expounds मंगलं. *See* षिधु 4th claſs.

¶ Since the root contains a mute उ, the uſe of the prefix इट् is optional (Ch. 17. §. i. 1.).

13. स्वादृ [भक्षणे] *tr.* to eat. स्वादति. चस्वाद (2d *sing.* चस्वादिथ). स्वादिता. *Aor. p.* अस्वादीत्. PASS. स्वाद्यते. DES. सिस्वादिषति. INT. चास्वाद्यते and चास्वादीति or चास्वान्ति. CAUS. स्वादयति (*Aor. p.* अचस्वादत्).

14. स्वद [स्थैर्ये हिंसायांच] *intr.* [1] to be ſteady or firm. *tr.* [2] to kill. [3] to eat.* स्वदति. चस्वाद (1ſt *ſing.* चस्वाद or चस्वद).† *Aor. p.* अस्वदीत् or अस्वादीत्.‡ CAUS. स्वादयति (*Aor. p.* अचीस्वदत्).

15. बद [स्थैर्ये] *intr.* to be ſteady or firm.‖ बदति. बबाद (3d *du.* बेदतुः 3d *pl.* बेदुः 2d *ſing.* बेदिथ 2d *du.* बेदथुः 2d *pl.* बेद 1ſt *ſing.* बबाद or बबद§). *Aor. p.* अबादीत् or अबदीत्.

16. गद [व्यक्तायांवाचि] *tr.* to ſpeak articulately.¶ गदति. जगाद. गदिता.**

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घू (*Rem. p.* 2d *ſing.*) and त् (*Fut.* 3d *ſing.*) are converted into धू after the aſpirated ſoft conſonant (Ch. 16. §. iii. 13.); and this is permuted with the unaſpirated conſonant (Ch. 3. §. iii. 3.). स्, preceded and followed by a ऊलू conſonant (*Aor. p.*), is expunged (Ch. 16. §. iii. 11. *).

* The conjunction च indicates, that it is alſo ſynonymous with the preceding verb.

† The penultimate अ is permuted with the *vrĭdd'hi* vowel (Ch. 19. §. iv. 4.), before an affix diſtinguiſhed by a mute ण्. But the affix of 1ſt ſing. *Rem. p.* optionally preſerves the mute letter (Ch. 16. §. iii. 3. §.).

‡ The penultimate अ, being proſodially ſhort, with an initial conſonant, is optionally ſo permuted before सिच् conjoined with इट् (Ch. 19. §. iv. 6.).

‖ MA'D'HAVA cenſures as erroneous, a reading which he aſcribes to MAITRE'YA; viz. वंद. But no ſuch reading is found there.

§ Here the medial अ is converted into ए, with affixes diſtinguiſhed by a mute क्. Ch. 19. §. iii. 8.

¶ VO'PADE'VA ſtates, for the ſenſe of the verb, भाषः; which DURGA'DA'SA expounds, कथनं. See गद 10th cl.

** The prepoſition नि, prefixed to this verb, permutes the naſal conſonant, if a preceding prepoſition furniſh cauſe for it (Ch. 18. §. ii. 11.). *Ex.* प्रणिगदति.

17. रद [विलेखने] *tr.* to divide or ſplit, to dig or root.* रदति. ररद (3d *du.* रेदतुः 2d *ſing.* रेदिथ).

18. णद [अव्यक्तेशब्दे] *intr.* to ſound inarticulately, as a river, a bell, or a muſical inſtrument &c.† प्रणदति. प्रणनाद (3d *du.* प्रणेदतुः).

19. अर्द [गतौयाचनेच] *tr.* 'to go. *dbly. tr.* 'to aſk or beg.‡ अर्दति. आनर्द (3d *du.* आनर्दतुः 2d *ſing.* आनर्दिथ 1ſt *du.* आनर्दिव).‖ अर्दिता. *Aor. p.* आर्दीत् (or, preceded by मा, अर्दीत्). Pass. अर्द्यते. Des. अर्दिदिषति.

20. नर्द. 21. गर्द [शब्दे] *tr.* to ſound. नर्दति.§ ननर्द. So गर्दति. जगर्द.

22. तर्द [हिंसायां] *tr.* to kill or hurt. तर्दति.

23. कर्द [कुत्सितेशब्दे] *intr.* to grumble, as the bowels; or to caw as crow.¶ कर्दति.

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* Ma'd'hava expounds विलेखनं by भेदनं. Vo'pade'va ſtates उत्खातनं, which Go'vinda interprets उत्खननं.

† Vo'pade'va ſtates म्लिष्टोक्तिः; which Durga'da'sa expounds अव्यक्तशब्दः See टुनदि (31) and णद 10th cl.

The initial ण् is converted into न् (Ch. 18. §. ii. 1.), which is changed into ण् after certain prepoſitions (Ch. 18. §. ii. 10.), as in the example exhibited in the text.

‡ Vo'pade'va ſtates an additional acceptation, यातना; which Durga'da'sa interprets (ताडनं) 'to beat.' See अर्द 10th cl.

‖ Since the inflective root contains two conſonants, न् is prefixed to it, after आ ſubſtituted for अ (Ch. 18. §. iv. 5.).

§ The radical न् is not convertible into ण्, after a prepoſition (Ch. 18. §. ii.). *Ex.* प्रनर्दति. However, Vo'pade'va likewiſe exhibits णर्द, in compliance, as Durga'da'sa remarks, with the opinion of ſome grammarians. See गर्द 10th cl.

¶ Ce'ſ'ava and others explain, by the term कौक्षः, *the ſound here intended.* But Durga'da'sa *rejects that limitation, and exhibits the verb, as denoting the noiſe of a crow.*

24. खर्द [दंदश्यूके] *tr.* to bite or ſting venomouſly.* खर्दति. चखर्द.

25. अति. 26. अदि [बंधने] *tr.* to bind.† अंतति. आनंत ‡ (3d *du.* आनंततुः 2d *ſing.* आनंतिथ 1ſt *du.* आनंतिव). Des. अंतितिषति. So अंदति. आनंद.

27. इदि [परमैश्वर्ये] *intr.* to have ſupreme power and ſuperhuman faculties. इंदति. इंदांचकार &c.‖ इंदिता.

28. बिदि [अवयवे] *intr.* to make or conſtitute a part.§ बिंदति. बिबिंद. बिंदिता.

29. गडि [वदनैकदेशे] *intr.* to affect the cheek.¶ गंडति.

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* Ce's'ava erroneouſly reads दंतश्यूकः. The word is दंदश्यूकः, and is derived from दंश् to ſting: it ſignifies a ſerpent, and is uſed by claſſical authorities for any miſchievous being. The verb, as explained by Maitre'ya, the *Tarangini'* &c, denotes 'the act of a ſerpent, or other being, who is diſpoſed to bite or ſting;' or 'the act of ſuch an animal, conſiſting in ſtinging.' Vo'pade'va ſtates दशनं, which Durga'da'sa interprets [दंतकरणक्रिया] 'to bite.'

† D'hanapa'la remarks, that the *Drâviras* read the firſt, while the *A'ryas* admit the ſecond only. But Maitre'ya and other authorities inſert both verbs. See अत (1.); and अद् 2d cl.

‡ न् is prefixed to the root, after आ ſubſtituted for अ. See Ch. 18. §. iv. 5.

‖ The initial इ् vowel being proſodially long, the root takes आम् in the *Rem. p.* See Ch. 16. §. iii. 2.

§ The *Samantâ* reads भिदि. *Ex.* भिंदति. Ma'd'hava interprets the root by अवयवक्रिया; and Bhat't'o'ji expounds the verb by अवयवं करोति. Vo'pade'va ſtates अंशः, which Durga'da'sa explains by अवयवः. The verb is obſolete.

¶ Ma'd'hava remarks, that an act, which conſiſts in affecting a portion of the face (meaning the cheek), is here indicated. Durga'da'sa interprets गंडः, (कपोलविषयक्रिया) 'an act relative to the cheek;' and Rama'na't'ha, (कपोलकर्तृक कार्कश्यं) 'roughneſs produced by the cheek.' The verb is obſolete; and is miſplaced among roots terminated by dentals. See गड Ch. 22. §. ii. According to Ca's'yapa, the five laſt roots (25—29) are not conjugated; and the *Samantâ* ſays the ſame of the preceding five (25—28; including as a fifth the various reading of the laſt): but the beſt authorities admit the conjugation of theſe, as of all other *D'hâtus*.

30. णिदि [कुत्सायां] *tr.* to blame, cenſure or deſpiſe.* निंदति. निनिंद (2d *ſing.* निनिंदिथ 1ſt *du.* निनिंदिव). निंदिता. PASS. निंद्यते. (*With prep.* प्रणिंदति *).

31. टुनदि [समृद्धौ] *intr.* to thrive or be happy.† नंदति. ननंद. नंदिता. IMPERS. नंद्यते. DES. निनंदिषति. INT. नानंद्यते and नानंदीति or नानंन्ति. CAUS. नंदयति (*Aor. p.* अननंदत्). 32. चदि [आह्लादनेदीप्तौच] *tr.* [1] to gladden. *intr.* [2] to ſhine.‡ चंदति. चचंद.

33. चदि [चेष्टायां] *intr.* to act, or perform functions; to endeavour or be buſy. चंदति. नचंद. चंदिता.

34. कदि. 35. क्रदि. 36. ल्रदि [आह्वानेरोदनेच] *tr.* [1] to call. *intr.* [2] to ſhed tears.‖ कंदति. चकंद. कंदिता. DES. चिकंदिषति. INT. चाकंद्यते and चाकंदीति or चाकंन्ति. CAUS. कंदयति (*Aor. p.* अचकंदत्). So क्रंदति. चक्रंद. Alſo लंदति. चल्लंद.

37. ल्लिदि [परिदेवने] *tr.* to lament or bewail.§ ल्लिंदति. चिल्लिंद.

38. ष्मुंच [शुद्धौ] *intr.* to be pure or clean; *tr.* to cleanſe or make clean.¶ ष्मुंचति. सुष्मुंच. ष्मुंचिता. *Imp. &c. Ben.* ष्मुच्यात्. **

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* This permutation of the efficient initial (Ch. 18. §. ii. 10.) is optional in the derivatives (*cr ĭdanta*) of this root; or, as ſome affirm, in the conjugation of the verb.

† समृद्धिः is explained by DURGA'DA'SA (आनंदयुक्तभावः) 'the ſtate of being affected by joy.' But that is a meaning, which the verb bears, when joined with the prepoſition आङ् (आ). The ſimple verb, as it is uſually employed ſignifies to thrive. See णद (18.).

‡ DURGA'DA'SA here explains ह्लादः by हर्षः. See चदे Ch. 23. §. i.

‖ See कदि &c. Ch. 22. §. ii.

§ See i. 14. The verb, being inſerted in two places, may be either active, or deponent; whether the ſenſe be reflective or otherwiſe.

¶ DURGA'DA'SA remarks, that ष्मुद्धिः here ſignifies ष्मुद्धीभावः and ष्मुद्धीकरणं. See ष्मुच 4th claſs; and ष्मुंच 10th.

** The penult न् is expunged, with affixes diſtinguiſhed by a mute क् or ङ्. See Ch. 19. §. vii. 1.

# ARTICLE III.

*Verbs terminated by Guttural Conſonants, with Mute Vowels Gravely Accented, and containing Efficient Vowels Acutely Accented.*

1. शीकृ [सेचने] *tr.* to wet or moiſten.* शीकते. शिशीके. शीकिता. शीकिष्यते. शीकतां. अशीकत. शीकेत or *Ben.* शीकिषीष्ट. अशीकिष्ट. अशीकिष्यत. PASS. शीक्यते. DES. शिशीकिषते. INT. शेशीक्यते and शेशीकीति or शेशीक्ति. CAUS. शीकयति, —ते. *Aor. p.* अशिशीकत्, —त.

2. लोकृ [दर्शने] *tr.* to ſee.† लोकते. लुलोके.

3. श्लोकृ [संघाते] *intr.* 1 to be put together. *tr.* 2 to compile, compoſe or coacervate.‡ श्लोकते. प्युश्लोके.

4. द्रेकृ. 5. ध्रेकृ [शब्दोत्साहयोः] *intr.* 1 to ſound. 2 to grow or increaſe. 3 to be exhilarated, or elevated with joy. 4 to manifeſt elevation, or hilarity, by noiſe.‖ द्रेकते. दिद्रेके. द्रेकिता. So ध्रेकते. दिध्रेके.

6. रेकृ [शंकायां] *tr.* to ſuſpect, or think probable; to excite, or to entertain, doubt.§ रेकते.

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* D'HANAPA'LA and CA'S'YAPA erroneouſly read सीकृ (See Ch. 18. §. ii. 1. ‡). VO'PADE'VA exhibits for the meaning of this root, [सेकेच]; and he and his commentator infer, as a ſecond acceptation, 'to go or approach.' See शीक 10th cl.

† See लोकृ 10th cl.

‡ The term is expounded by MA'D'HAVA and others, गुंधः; which here denotes the act of the compoſer, according to CA'S'YAPA and a few more; but that of the thing compoſed, according to SWA'MI' and the reſt. DURGA'DA'SA interprets the term as ſignifying 'to verſify,' or compoſe a paſſage in metre: he obſerves, that ſome grammarians do not concur with VO'PADE'VA in making this verb ſynonymous alſo with प्युल्क 10th cl.

‖ Some, on the authority of CA'S'YAPA, read शब्दोत्साहे; and the laſt term is variouſly explained; ſignifying वृद्धिः according to CHANDRA, but औद्धत्यं according to SWA'MI'. Hence the interpretations differ.

§ With the prepoſition आङ्, it ſignifies to doubt: as is remarked by MA'D'HAVA. *Ex.* आरेकः a doubt. DURGA'DA'SA interprets शंका, by संशयारोपः.

7. सेकृ. 8. स्रेकृ. 9. स्रकि. 10. ष्वकि. 11. श्लकि [गत्यर्थाः] *tr.* to go.* सेकते. सिसेके. सेकिता. So स्रेकते. सिस्रेके. Alſo संकते. सस्रंके. Likewiſe ष्वंकते. शष्वंके. And श्लंकते. शश्लंके.

12. शकि [शंकायां] *tr.* to ſuſpect or think probable; to doubt or fear.† शंकते. शशंके. शंकिता. DES. शिशंकिषते. INT. शाशंक्यते and शाशंकीति. or शाशंक्ति (*Aor. p.* अशाशन्).

13. अकि [लक्षणे] *tr.* to mark or beſpot.‡ अंकते. आनंके. अंकिता. DES. अंचिकिषते.

14. वकि [कौटिल्ये] *intr.* 1to be wicked or 2crooked. *tr.* 3to bend or make crooked.‖ वंकते. ववंके. वंकिता.

15. मकि [मंडने] *tr.* to decorate, adorn, or become.§ मंकते.

16. कक [लौल्ये] *intr.* 1to be proud. 2to quake or tremble. 3to be thirſty.¶ ककते. चकके. ककिता.

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* Some, as MA'D'HAVA remarks, read षेकृ for सेकृ; inferring, that the verb is optionally exhibited with the cerebral ſibilant. On the other, which is the moſt approved, reading, the initial dental is exempted from permutation after reduplication (Ch. 18. §. ii. 1. ‡).

MAITRE'YA reads ष्वेकृ inſtead of स्रकि; others erroneouſly add सीकृ (See Ch. 18. §. ii.); which CSHI'RASWA'MI' reads शीकृ, remarking, that the verb is repeated (ſee 1.), on account of the difference of import. However, VO'PADE'VA ſtates as ſeparate roots, with this acceptation, षेकृ, सेकृ and स्रेकृ; शीकृ and सीकृ; ष्वकि and श्लकि; as well as स्रकि.

† VO'PADE'VA exhibits for the meaning of this root, त्रासः and शंका; which DURGA'DA'SA expounds by भयं and संशयारोपः. See शक्लृ (4th cl.) and शक (5th cl.).

‡ DURGA'DA'SA expounds the term by चिह्नयुक्तकरणं. See अंक (10th cl.); and अक (Ch. 22. §. ii.).

‖ According to DURGA'DA'SA, either कुटिलीभावः or कुटिलीकरणं. See वकि (21).

§ This likewiſe ſignifies 'to go or approach;' according to RA'MA cited by DURGA'DA'SA.

¶ Here MA'D'HAVA expounds the term by गर्वः and चापल्यं. VO'PADE'VA ſtates

17. कुक. 18. वृक [आदाने] *tr.* to take or accept. कोकते. चुकुके. कोकिता. DES. चुकुकिषते. So वर्कते. ववृके.* वर्किता. DES. विवर्किषते. INT. वरीवृक्यते (*Rem. p.* वरीवृकांचक्रे); and वर्वर्क्ति, वरिवर्क्ति, वरीवर्क्ति, or वर्वृकीति, वरिवृकीति, वरीवृकीति,† (*Rem. p.* वर्वर्कांचकार &c. *Aor. p.* अवर्वृकीत्). CAUS. वर्कयति (*Aor. p.* अवर्कयत् or अवीवृकत्) &c.

19. चक [तृप्तौप्रतिघातेच] *intr.* 'to be satiate or satisfied. *tr.* 'to repel or resist.‡ चकते. चेके. चकिता.

20. ककि. 21. वकि. 22. ष्वकि.‖ 23. त्रकि. 24. ढौक्. 25. त्रौक्. 26. ष्वष्क.§ 27. वस्क. 28. मस्क.¶ 29. टिक्. 30. टीक्. 31. तिक्. 32. तीक्.** 33. रवि. 34. लवि [गत्यर्थाः] *tr.* to go.

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दर्प्पा, गर्वः and चापलं. DURGA'DA'SA explains the first, as here equivalent to तृष्णा, the last to चंचलीभावः; and remarks, that some reject the other acceptation. See ककि (20).

* The penultimate ऋ is not permuted with the *gun'a* element; since the affix is fictitiously distinguished by a mute क्.

† See Ch. 18. §. iv. 9. *.

‡ SA'CAT'A'YANA and CSHI'RASWA'MI' omit the second acceptation: but DHANAPA'LA, MAITRE'YA and others insert it. See चक. Ch. 22. §. ii.

‖ The *Samantá* reads स्वकि for ष्वकि.

§ The initial ष् of ष्वष्क is an efficient radical, not liable to be changed into स् (Ch. 18. §. ii. 1. ‖.). VO'PADE'VA has stated an additional root, स्वस्क, which seems unauthorized; and DURGA'DA'SA cites CHANDRA and others, for a different reading, ष्वष्क; and seems to have himself read it ष्वक्क.

¶ Some, as DURGA'DA'SA remarks, read वष्क and मष्क; moreover, VO'PADE'VA subjoins to each of the roots, वस्क and मस्क, an additional synonym, वक्क and मक्क.

** It appears from a remark of MA'D'HAVA, that the two verbs, तिक् and तीक्, are omitted by some grammarians; but ought to be retained. However, VO'PADE'VA does not insert तीक्.

कंकते. चकंके. कंकिता. So वंकते. ववंके. मंकते. शश्मंके. चंकते. तच्चंके. Likewiſe ढौकते. दुढौके. त्रौकते. तुत्रौके. But ष्वष्कते. षष्वष्के. ष्वष्किता. वस्कते. ववस्के. मस्कते. ममस्के. Alſo टेकते. टिटेके. टीकते. टिटीके. So रंघते. ररंघे. रंघिता. लंघते. ललंघे.*

35. अघि 36. वघि 37. मघि [गत्याक्षेपे] *tr.* to go. ²to blame or cenſure. ³to begin moving. ⁴to begin. ⁵to move ſwiftly. † अंघते. आनंघे. अंघिता. Des. अंजिघिषते. Caus. अंघयति (*Aor. p.* आंजिघत्). So वंघते and मंघते.

37. *bis.* मघि [कैतवेच] *intr.* to be fraudulent, or diſſolute; to cheat or game.‡

38. राधृ 39. लाधृ 40. द्राधृ or ध्राधृ [सामर्थ्ये] *intr.* to be able or competent.‖ राघते. ररांधे. राधिता. Des. रिराधिषते. Int. राराध्यते or रारांधि (*Aor. p.* अरारांक्). Caus. राधयति,—ते (*Aor. p.* अरराधत्,—त). So लाघते. द्राघते. ध्राघते.

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* Swa'mi' and others make this laſt verb ſignify alſo 'to faſt or to be abſtemious:' लघि [भोजननिवृतौच]. Vo'pade'va too explains this root, by अभुज्; which Durga'-da'sa interprets भोजनाभावः. See iv. 47. and 10th cl.

† Ma'd'hava expounds the ſecond term by निंदा, Swa'mi' adds the third acceptation [गमनारंभेच]. Vo'pade'va ſtates four ſenſes [गतौनिंद्दारंभजवेषु]; and Durga'da'sa explains जवः, by (वेगगतिः) quick motion; but remarks, that ſome reſtrict the two firſt verbs to this acceptation.

‡ Durga'da'sa expounds the term by कितवक्रिया; and gives, as an inſtance, gaming with dice. He remarks, that ſome reſtrict the verb to two acceptations, '¹to cheat, or game. ²to move ſwiftly.'

‖ Some, as Bhat't'o'ji remarks, read ध्राधृ alſo, in this acceptation. Vo'pade'va ſtates that ſenſe, by the word शक्तिः, equivalent to सामर्थ्य, as obſerved by Durga'da'sa.

41. द्राघृ [आयामे] *tr.* ¹to lengthen or ſtretch. *intr.* ²to tire or be fatigued.*

42. श्लाघृ [कत्थने] *tr.* ¹to praiſe. ²to coax. ³to boaſt. श्लाघते. †

## ARTICLE IV.

*With Mute Vowels Acutely Accented.*

1. फक्क [नीचैर्गतौ] *tr.* ¹to creep, or move ſlow or ſluggiſhly. *intr.* ²to practiſe ill conduct, or behave ill.‡ फक्कति. पफक्क. फक्किता. फक्किष्यति. फक्कतु. अफक्कत्. फक्केत् and *Ben.* फक्क्यात्. अफक्कीत्. अफक्किष्यत्. Pass. &c. फक्क्यते. Des. पिफक्किषति. Int. पाफक्क्यते and पाफक्कीति or पाफक्ति. Caus. फक्कयति (*Aor. p.* अपफक्कत्).

2. तक [हसने] *tr.* to laugh or deride.‖ तकति. ततोक (3d *du.* तेकतुः). तकिता. *Aor. p.* अतकीत् or अतोकीत्.§ Middle voice व्यतितकते He retorts the laugh.

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* Some, as noticed by Ma'd'hava, here read भ्राघृ. Caus'ica expounds आयामः by दैर्घ्यक्रिया; but Swa'mi' interprets it, कदर्थनं.

Vo'pade'va exhibits three ſenſes of द्राघृ [भ्रमायामशक्तिषु]; the firſt is explained by Durga'da'sa, खेदः; the ſecond दीर्घकरणं.

† Ma'd'hava interprets कत्थनं by श्लाघनं; as Durga'da'sa does, by प्रशंसा. This, and ſynonymous verbs (i. 36.), when employed in the ſenſe of boaſting or coaxing, govern the dative caſe; but, when ſignifying to praiſe, they govern the objective.

‡ Swa'mi' expounds the term by मंदगमनं or असद्व्यवहारः. Vo'pade'va exhibits both ſenſes; expreſſing one by शनैर्गतिः. Durga'da'sa interprets the verb, in its other acceptation, by कुत्सितं व्यवहरति.

‖ Vo'pade'va ſtates [सहने हासे] "¹to bear. ²to laugh." This ſeems to be founded on a various reading, which is unnoticed by Ma'd'hava and the reſt.

§ The ſubſtitution of the *vrid'dhi* vowel is optional; ſince अ is here proſodially ſhort in a root beginning with a conſonant (Ch. 19. §. iv. 6.).

3. तकि [कृच्छ्रजीवने] *intr.* to live in diſtreſs; in pain or in poverty.* तंकति. ततंक. तंकिता. IMPERS. तंक्यते.

†श्वुक [गतौ] *tr.* to go. शोकति.

4. बुक्क [भषणे] *intr.* to bark as a dog.‡ बुक्कति. बुबुक्क. बुक्किता.

5. कख [हसने] *tr.* to laugh or deride.‖ कखति. चकाख. कखिता. *Aor. p.* अकखीत् or अकाखीत्.

6. ओखृ. 7. राखृ. 8. लाखृ. 9. द्राखृ. 10. ध्राखृ [शोषणालमर्थयोः] *intr.* 'to be dry or arid. *tr.* 'to adorn. *intr.* 'to ſuffice, or be able and competent. *tr.* 'to refuſe or prevent.§ ओखति. ओखांचकार. ओखिता. DES. ओचिखिषति. CAUS. ओखयति. *Aor. p.* with माङ् (मा) ओचिखत्. So राखति. CAUS. *Aor. p.* अरराखत्. Alſo लाखति. द्राखति. ध्राखति.

11. शाखृ 12. श्लाखृ [व्याप्तौ] *tr.* to pervade. शाखति. श्लाखति.

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* VO'PADE'VA'S interpretation is दौस्थ्यं; which DURGA'DA'SA interprets दुःखेन जीवनं, and दरिद्रेण.

† MAITRE'YA inſerts this verb; but it is rejected by MA'D'HAVA and BHAT'T'O'JI, as not ſufficiently authorized. However, VO'PADE'VA and his commentator retain it.

‡ MA'D'HAVA expounds the term by श्वरवः; as VO'PADE'VA does the root, by श्वादिशब्दः; which DURGA'DA'SA interprets, 'the ſound made by a dog or other ſimilar animal.' See बुक्क 10th cl.

‖ Some read ककूख; others खकूख. Accordingly VO'PADE'VA exhibits all three roots. See कख Ch. 22. §. ii. The prepoſition नि is not liable to permutation with this verb, ſince the initial is क् (Ch. 18. §. ii. 11.). *Ex.* प्रनिकखति.

§ DURGA'DA'SA explains शोषः, by स्नेहरहितीभावः; and अलम्, by भूषणं, सामर्थ्यं and निवारणं. With a prepoſition in आ, *the diphthong is retained* (Ch. 3. §. ii. 2. ¶.). *Ex.* प्रोखति.

13. उख्व. 14. उख्वि. 15. वख्व. 16. वख्वि. 17. मख्व. 18. मख्वि. 19. णख्व. 20. णख्वि. 21. ऋख्व. 22. ऋख्वि. 23. लख्व. 24. लख्वि. 25. ऌख्व. 26. ऌख्वि. 27. ईख्व. 28. वल्गा (to jump?) 29. रगि. 30. लगि (or [2]to limp) 31. अगि. 32. वगि (to limp?) 33. मगि. 34. तगि (or [1]to quake. [3]to trip.) 35. त्वगि (or [1]to quake) 36. थ्वगि. 37. ध्लगि. 38. द्रगि. 39. द्रिगि. 40. लिगि.* Alſo 41. रिख्व. 42. ऋख्व. 43. ऋिख्वि. 44. शिख्वि. [गत्यर्थाः] *tr.* to go, move, or approach.† ओख्वति.‡ उवोख्व (3d *du.* उख्वतुः. 2d *ſing.* उवोख्विथ).‖ ओख्विता. Des. ओचिख्विषति. Caus. ओख्वयति. So उंख्वति. उंख्वांचकार. उंख्विता. Des. उंचिख्विषति. Caus. उंख्वयति (*Aor. p.* औचिख्वत्).

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* See लिगि 10th cl; and लगे, रगे, वगे, and अग, Ch. 22. §. ii. Alſo रग and लग 10th cl.

† Maitre'ya *omits* उख्वि, वख्वि, मख्वि, णख्व and ईख्व; but Ma'd'hava inſerts them, on the authority of other commentators. Chandra adds मुख्वि; the *Samanta*, ऋख्व, ऋिख्वि and शिख्वि; and the *Dravi'das*, रिख्व. The laſt four roots are inſerted, as on limited authority, by Bhat'to'ji; but all five are omitted by Vo'pade'va, who likewiſe omits णख्वि, and ſubſtitutes नख्व and रिख्वि, for that and for रिख्व; as he alſo does, ईख्वि for ईख्व. He, however, adds ऋगि; and makes तगि ſynonymous with त्वगि in two acceptations (See 35 *bis.*); beſides an additional ſenſe [स्खलने] '[3]to trip.' He aſſigns to लगि a ſecond import [रंजे] '[2]to be lame;' and reſtricts वगि to this ſenſe. Durga'da'sa interprets रवंजः by गतिवैकल्यं; and remarks, that Bhat't'a explains वल्गा [प्लुतगतौ] 'to jump or move by leaps.'

‡ With a prepoſition in अ, the diphthong is retained (Ch. 3. §. ii. 2. ¶.). *Ex.* प्रोख्वति.

‖ उव् is put for उ in the prior ſyllable, before a vowel not homogeneous (Ch. 19. §. iii. 1.), when the *gun'a* diphthong has been ſubſtituted. But उ coaleſces with the radical उ, in ſuch inflections of this tenſe, as do not permit the ſubſtitution of *gun'a*. The long vowel, deduced from this coalition of two ſhort vowels, does not authorize the uſe of the affix आम् (Ch. 16. §. iii. 2.), nor any further operation for ſhortening the vowel in the prior ſyllable (Ch. 18. §. iv. 4.), after its coalition with the inflective root.

Alſo वस्वति. ववास्व. वस्विता. *Aor. p.* अवस्वीत् or अवास्वीत्. And वंस्वति. मस्वति. मंस्वति. नस्वति. नंस्वति. रस्वति. रंस्वति. लस्वति. लंस्वति. Likewiſe एस्वति. इयेस्व. एस्विता. So ईस्वति. ईस्वांचकार. And ईस्वति. ईस्वांचकार. Alſo वल्गति. रंगति. लंगति.* अंगति. वंगति. मंगति. तंगति. त्वंगति. ष्वंगति. श्लंगति. इंगति. रिंगति. लिंगति.

35. *bis.* त्वगि [कंपने] *intr.* to quake or tremble.†

45. युगि. 46. जुगि. 47. वुगि [वर्जने] *tr.* to except or abandon.‡ युंगति. युयुंग. युंगिता. So जुंगति and वुंगति.

‖ दबि [पालनेच] *tr.* to guard or protect. to except or abandon. दंबति.

§ लबि [शोषणे] *tr.* to dry or leſſen. लंबति.

48. बघ [हसने] *tr.* to laugh or deride.¶ बघति. जबाघ. बघिता.

49. मबि [मंडने] *tr.* to decorate or adorn.** मंबति.

50. शिबि [आघ्राणे] *tr.* to ſmell. शिंबति.

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* When this verb indicates diſeaſe (उपतापः), it rejects the penult न् before a mute कु or इु; but not ſo, in any other acceptation of this verb. See Ch. 19. §. vii. 2.

† See 35. DURGA'DA'SA interprets कंपः by चलनं.

‡ VO'PADE'VA ſtates त्यागः for the ſenſe of theſe roots.

‖ This verb is unnoticed by MA'D'HAVA and BHAT'T'O'JI; though inſerted by MAITRE'YA in this place. VO'PADE'VA ſtates it with both acceptations [त्यागेऽवने]; and DURGA'DA'SA interprets अवनं by रक्षणं.

§ This, alſo, is overlooked by MA'D'HAVA and BHAT'T'O'JI, though placed here by MAITRE'YA. It is noticed by VO'PADE'VA; and its import, शोषः, is explained by DURGA'DA'SA, अल्पीकरणं. See iii. 34.

¶ VO'PADE'VA and his commentator omit this verb; and ſubſtitute गग्घ and वग्घ, with the ſame import.

** See iii. 37.

# ARTICLE V.

*Verbs terminated by Palatine Conſonants with Mute Vowels Gravely Accented, and containing Efficient Vowels Acutely Accented.*

1. वर्च [दीप्तौ] *intr.* to ſhine. वर्चते. ववर्चे. वर्चिता. वर्चिष्यते. वर्चतां. अवर्चत. वर्चेत or *Ben.* वर्चिषीष्ट. अवर्चिष्ट. अवर्चिष्यत. IMPERS. वर्च्यते. DES. विवर्चिषते. INT. वावर्च्यते and वावर्चीति or वावर्क्ति (*Aor. p.* अवावर्चीत् or अवावर्क्). CAUS. वर्चयति,–ते (*Aor. p.* अववर्चत्,–त).

2. षच [सेचने सेवनेच] *tr.* to wet, moiſten or ſprinkle. to gratify by ſervice &c.* सचते. सेचे. सचिता. CAUS. सेचयति (*Aor. p.* असीषचत्) &c.

3. लोचृ [दर्शने] *tr.* to ſee or view; to perceive; to inſpect.† लोचते. लुलोचे. लोचिता. DES. लुलोचिषते. INT. लोलोच्यते and लोलोचीति or लोलोक्ति. CAUS. लोचयति (*Aor. p.* अलुलोचत्) &c.

4. शच [व्यक्तायांवाचि] *tr.* to tell, ſay, or ſpeak articulately. शचते. शेचे. शचिता.

5. ष्वच. 6. ष्वचि [गतौ] *tr.* to go.‡ ष्वचते. शष्वचे. ष्वचिता. So ष्वंचते. शष्वंचे. ष्वंचिता.

7. कच [बंधने] *tr.* to bind.‖ कचते. चकचे. कचिता.

* The ſecond acceptation, which appears to be an addition to the original text, is ſupported by the *Niructa* and other authorities: it is inſerted by BHAT'TO'JI; but omitted by VO'PADE'VA. See षच Ch. 23. §. iii.

† The ſenſe of this root is ſtated by VO'PADE'VA, ईक्षः; which DURGA'DA'SA interprets पर्यालोचनं and प्रणिधानं. See लोचृ 10th. cl.

‡ VO'PADE'VA adds a third root, शचि; which is unnoticed by MA'D'HAVA, and the reſt.

‖ This root is ſynonymous with the next, according to VO'PADE'VA; who alſo exhibits it, as conjugated in the active voice, with the acceptation of [इवे] *intr.* 'to ſound.'

8. कचि 9. काचि [दीप्तिबंधनयोः] *intr.* 'to ſhine. *tr.* 'to bind.* कंचते. चकंचे. कंचिता. So कांचते. चकांचे. कांचिता.

10. मच. 11. मुचि [कल्कने] *intr.* 'to be vain or proud. 'to be wicked &c. 'to ſpeak. *tr.* 'to pound or grind.† मचते. मेचे. And मुंचते. मुमुंचे.

12. मचि [धारणोच्छ्रायपूजनेषु] *tr.* 'to hold. *intr.* 'to be erect or tall. *tr.* 'to revere or worſhip.‡ मंचते. ममंचे.

13. पचि [व्यक्तीकरणे] *tr.* to make evident or apparent.‖ पंचते.

14. ष्टुच [प्रसादे] *intr.* to be clear or bright.§ स्तोचते. तुष्टुचे. स्तोचिता. DES. तुस्तुचिषते or तुस्तोचिषते.¶ INT. तोष्टुच्यते and

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* The ſecond of theſe roots is unnoticed by VO'PADE'VA and his commentator.

† MAITRE'YA interprets कल्कनं by दंभः and शाठ्यं; SWA'MI', by दंभः and कथनं. VO'PADE'VA, omitting the laſt, ſtates three acceptations; and DURGA'DA'SA interprets the firſt (कल्कः), by चूर्णीकरोति, which is here added as a fourth acceptation. S'A'CAT'A'YANA and D'HANAPA'LA read मचि, inſtead of theſe two verbs; but VO'PADE'VA, retaining them, nevertheleſs, ſuperadds the acceptations of theſe roots to the next verb (12.) CHANDRA reads मुच for मुचि; and VO'PADE'VA here inſerts both theſe verbs. See मुचॢ and मुच 6th and 10th claſſes.

‡ S'A'CAT'A'YANA and D'HANAPA'LA read मंचु in this place. DURGA'DA'SA interprets उच्छ्रायः by उच्चीभावः. VO'PADE'VA adds a fourth acceptation [आभास] 'to ſhine;' beſides the ſeveral ſenſes of the preceding root (10).

‖ DURGA reads पच; and, in that, VARD'HAMA'NA concurs; and ſo does the *Samantá*, noticing, however, the other as a various reading: but the author of the *Nyáſa* conjugates it in the active voice. *Ex.* पचति. VO'PADE'VA adds पचौ as a deponent ſynonym. See टुपचषॢ Ch. 23. §. iii. and पचि 10th cl.

§ DURGA'DA'SA interprets the term, by प्रसन्नीभावः, and remarks a various reading, ष्णुच. *Ex.* स्नोचते.

¶ The ſubſtitution of षॢ, for सॢ, does not take place, becauſe the affix has been changed into ष. See Ch. 18. §. ii. 3.

तोष्टुचीति or तोष्टोति. CAUS. स्तोचयति (*Aor. p.* अतुष्टुचत्) &c.

15. ऋज [गतिस्थानार्जनोर्जनेषु] *tr.* 'to go. *intr.* 'to ſtand or be firm. 'to gain. 'to be ſtrong. 'to live.* अर्जते. आनृजे.† अर्जिता. अर्जिष्यते. अर्जतां. आर्जत. अर्जेत or *Ben.* अर्जिषीष्ट. आर्जिष्ट. आर्जिष्यत. DES. अर्जिजिषते. CAUS. अर्जयति (*Aor. p.* आर्जिजत्).

16. ऋजि. 17. भृजी [भर्जने] *tr.* to fry.‡ ऋंजते. बभृंजे.‖ ऋंजिता. So भर्जते. बभृजे. भर्जिता.

18. एजृ. 19. भ्रेजृ. 20. भ्राजृ [दीप्तौ] *intr.* to ſhine.§ एजते.¶ एजांचक्रे. एजिता. So भ्रेजते. बिभ्रेजे. And भ्राजते. &c.

21. ईज [गतिकुत्सनयोः] *tr.* 'to go. 'to blame or cenſure. ईजते. ईजांचक्रे. ईजिता. PASS. ईज्यते.

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* MAITRE'YA writes the fourth term [उपार्जने] 'to earn:' but CSHIRASWA'MI' and others make it उर्जने; and DURGA'DA'SA interprets that term, by जीवनं and बलवद्भावः. VO'PADE'VA ſtates स्थैर्य for स्थानं.

With a prepoſition in आ, the vowel of this root is converted into the *Vrídd'hi* element (Ch. 3. §. 11. 2. ¶). *Ex.* PASS. or IMPERS. प्रार्ज्यते.

† ऋ, involved in the vowel ऋ, is conſidered as a conſonant, ſo far as reſpects the prefix न. The inflective root, conſequently, contains two conſonants; and, therefore, requires the prefix, after अ converted into आ. Ch. 18. §. iv. 5.

‡ MA'D'HAVA interprets भर्जनं, 'a mode of cookery' (पाकविशेषः). VO'PADE'VA adds a ſynonymous root, रिज. *Ex.* रेजते. See भ्रस्ज 6th cl.

‖ Not, as many grammarians erroneouſly make it, आनृंजे.

§ Some add रेजृ; but improperly, as MA'DH'AVA remarks. However, VO'PADE'VA inſerts it. See राजृ and भ्राजृ Ch. 22. §. iii. and एजृ vi. 52.

¶ प्रेजते (Ch. 3. §. ii. 2. ¶). VO'PADE'VA adds another root, ईजि; and DURGA'DA'SA remarks, that ſome reject the ſecond acceptation (कुत्सः).

## ARTICLE VI.

*With Mute Vowels Acutely Accented.*

1. शुच [शोके] *tr.* to regret.* शोचति. शुशोच. शोचिता.

2. कुच [शब्देतारे] *intr.* to ſound high; to utter a loud cry, as an eagle. *tr.* [2] to go. [3] to poliſh.† कोचति. चुकोच. कोचिता.

3. कुञ्च. 4. ऋुञ्च [कौटिल्यात्मीभावयोः] *tr.* [1] to go, approach towards, or arrive at. [2] to move crookedly. [3] to make crooked. [4] to leſſen. *intr.* [5] to be ſmall, or ſhrink as a ſubſtance. [6] to be crooked.‡ कुंचति. चुकुंच. कुंचिता. *Imp. &c. Ben.* कुच्यात.‖ So ऋुंचति. ऋुच्यात.‖

5. लुञ्च [अपनयने] *tr.* to remove.§ लुंचति.

6. अंचु [गतिपूजनयोः] *tr.* [1] to go to, or towards. [2] to worſhip,

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* DURGA'DA'SA explains it, as denoting 'the ſenſation of pain, which ariſes from not ſeeing a beloved object, as a ſon or other near relation.' See शुचिर् 4th cl.

† The ſecond acceptation reſts on the authority of SWA'MI', who ſtates कुच [गतौ]. DURGA'DA'SA interprets तारशब्दः by उच्चैःशब्दः; but cites BHAT'TA'MALLA for disjoining the terms and making तारः equivalent to चिक्कनता, 'poliſhing.' See कुच Ch. 22. §. iii. and 6th cl.

‡ The penultimates are originally dental. CHANDRA and others, unneceſſarily, read कुंचु and ऋुंचु; others, as needleſsly, कुचि and ऋुचि. CSHI'RASWA'MI' prefixes the word गति to the interpretation of the verbs; and refers the tortuouſneſs to motion, and the contraction to ſubſtance. VO'PADE'VA ſtates ऋुंच [गत्यां] as excluſively ſignifying 'to move;' but कुंच [वक्रीणेतौ] च, as ſynonymous with it, in the other acceptations; which DURGA'DA'SA explains by कुटिलीभावः or कुटिलीकरणं, and अल्पीभावः or अल्पीकरणं.

‖ The radical न् is expunged, before the mute क्. Ch. 19. §. vii. 1.

§ Some, as MA'D'HAVA remarks, erroneouſly read लुंचु.

adore, or treat with courtesy. अंचति. आनंच. अंचिता. *Imp. &c.* *Ben.* अच्यात् and अंच्यात्. PASS. अच्यते and अंच्यते.*

7. वंचु. 8. चंचु. 9. तंचु. 10. त्वंचु. 11. मुंचु. 12. म्लुंचु. 13. मुचु. 14. म्लुचु [गत्यर्थाः] *tr.* to go.† वंचति. ववंच. वंचिता. वच्यात्. So चंचति. चच्यात्. तंचति. तच्यात्. Likewise त्वंचति. मुंचति. म्लुंचति. Also म्रोचति. म्लोचति. *Aor. p.* अमुचत् or अम्रोचीत् and अम्लुचत् or अम्लोचीत्‡.

15. गुचु. 16. ग्लुचु. 17. कुजु. 18. स्वजु [स्तेयकरणे] *tr.* to steal or rob.‖ ग्रोचति. जुग्रोच. ग्रोचिता. So ग्लोचति. जुग्लोच. Likewise कोजति. स्वोजति. *Aor. p.* अगुचत् or अग्रोचीत्. And अग्लुचत् or अग्लोचीत्.§ But अकोजीत्. And अस्वोजीत्.

19. ग्लुंचु. 20. षस्ल [गतौ] *tr.* to go.¶ ग्लुंचति. जुग्लुंच. ग्लुंचिता. *Aor. p.* अग्लुचत् or अग्लुंचीत्**. Likewise सज्जति.†† ससज्ज.

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* In the first acceptation, the radical न् is expunged before certain affixes; but, in the second, it is retained (Ch. 19. §. vii. 1. *.). Hence VO'PADE'VA states अचि for that root. See अंचु or अचु Ch. 23. §. i. and अंचु 10th cl.

† VO'PADE'VA states two other roots, मंचु and मुंचु. The *Câtantra* omits म्लुंचु; but inserts मृंचु. See वंच 10th cl. तंचू 7th cl. and त्वंच 6th cl.

‡ अङ् is optionally substituted for च्लि subjoined to these two last verbs (Ch. 16. §. iii. 12. note ‡. p. 142.).

‖ VO'PADE'VA and his commentator exhibit, for the import of these verbs, चौर्यं and स्तेयं; and make the two first likewise signify [गतौ] 'to move:' and the third, according to CHANDRA, signifies also 'to sound.'

§ अङ् may be substituted for च्लि. See Ch. 16. §. iii. 12. note ‡. p. 142.

¶ The last root admits the middle voice, though VARD'HAMA'NA and others have denied it. *Ex.* सज्जते. Some add सश्चि; and instances of its use do occur.

** See Ch. 16. §. iii. 12. note ‡. p. 142.

†† The penult स् is permuted with the palatine (श्), which is converted into ज्ञ् (Ch. 3. §. iii. 7. and 3.).

21. गुजि [अव्यक्तेशब्दे] *intr.* to ſound inarticulately; to buzz or hum, as bees.* गुंजति. जुगुंज. गुंजिता. IMPERS. गुंज्यते. INT. जोगुंज्यते.

22. अर्च [पूजायां] *tr.* to worſhip, or treat with courteſy.† अर्चति. आनर्च. अर्चिता.

23. म्लेछ [अव्यक्तेशब्दे] *intr.* to ſound indiſtinctly or incorrectly, as the ſpeech of barbarians.‡ म्लेछति. मिम्लेछ.

24. लछ. 25. लाछि [लक्षणे] *tr.* to mark. लछति. ललछ. So लांछति. ललांछ.

26. वाछि [इछायां] *tr.* to deſire.‖ वांछति.

27. आछि [आयामे] *tr.* to lengthen or ſtretch. § आंछति. आंछ.¶ आंछिता. DES. आंचिछिषति. CAUS. आंछयति.

28. ह्रीछ [लज्जायां] *intr.* to be modeſt or aſhamed.** ह्रीछति. जिह्रीछ. ह्रीछिता.

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* SWA'MI' notices गुज as a various reading; and S'A'CAT'A'YANA admits both verbs. VO'PADE'VA interprets them by कूजनं. See गुंज 6th cl.

† S'A'CAT'A'YANA makes this a deponent verb. The *Abharan'a* notices अच as a various reading. See अर्च 10th cl.

‡ MA'D'HAVA interprets अव्यक्तशब्दः by अस्फुटशब्दः and अपशब्दः. VO'PADE'VA exhibits देश्योक्तिः for the ſenſe of the root; and it is interpreted by DURGA'DA'SA, 'ruſtick ſpeech or ungrammatical diſcourſe.' See म्लेछ 10th cl.

‖ VO'PADE'VA exhibits कामः for the import of this root.

§ DURGA'DA'SA interprets the term by दीर्घकरणं.

¶ The ſubſtitution of आ for अ in the prior ſyllable (Ch. 18. §. iv. 5.), and the conſequent uſe of the prefix न, are reſtricted to अ naturally ſhort: but, as MAITRE'YA remarks, ſome grammarians do not admit this reſtriction. *Ex.* आनांछ.

** See ह्री 3d cl.

29. डुर्कृ [कौटिल्ये] *intr.* 'to retreat or abſcond. 'to be crooked or fraudulent.* डूर्कति.† जुडूर्क्. डूर्कितो.

30. मुर्कृ [मोहसमुच्छाययोः] *intr.* 'to be faint, or incapable of diſcrimination. 'to increaſe or grow.‡ मूर्कति.

31. स्फुर्कृ [विस्तृतौ] *intr.* to dilate or ſpread.‖ स्फूर्कति.§ पुस्फूर्क्.

32. युक्ष [प्रमादे] *intr,* to be inattentive or negligent; to err or miſtake.¶ युक्षति. युयुक्ष्. युक्षितो.

33. उकि [उंछे] *tr.* 'to glean. 'to gather little by little.** उंकति. उंकांचकार. उंकितो.

34. उक्षी [विवासे] *intr.* 'to end or terminate; to leave off. *tr.* 'to finiſh or conclude; to paſs or quit.†† उक्षति. उक्षांचकार. उक्षितो.

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* डूर्कति *is equivalent to* अपसरति, *according to* MAITRE'YA. *But* DURGA'DA'SA *adds another interpretation,* कुटिलःस्यात्.

† The vowel becomes long before the penult ऊ. See Ch. 18. §. iii. 6.

‡ DURGA'DA'SA expounds the firſt terms by ज्ञानरहितीभावः; and the ſecond, by वृद्धिः.

‖ On collating ſeveral copies, it appears, that VO'PADE'VA and his commentator read (विस्मृतौ) 'to forget;' but, from a ſimilar collation of MA'D'HAVA, BHAT'TO'JI &c. their reading ſeems to be विस्तृतौ. VO'PADE'VA adds another root स्फुर्क्.

§ See Ch. 18. §. iii. 6.

¶ DURGA'DA'SA explains the term by अनवधानता. RAMA'NA'T'HA reads पुक्ष; and TRILO'CHANA, मुक्ष.

** YA'DAVA interprets उंक्षः by कणाश आदानं; 'taking little by little.' DURGA'DA'SA explains it 'taking the reſidue of a gathered crop;' but remarks, that ſome expound it (स्फोटनं) 'diſplaying.'

†† The *Tarangin'i* explains विवासः by समाप्तिः. VO'PADE'VA exhibits four accep-

35. भ्रज. 36. भ्रजि. 37. भृज. 38. भृजि. 39. भ्वृज. 40. भ्वृजि. [गतौ] *tr.* to go.* भ्रजति. दभ्राज. भ्रजिता. *Aor. p.* अभ्रजीत् or अभ्राजीत्.† So भ्रंजति. दभ्रंज. Alſo भर्जति. दभर्ज. Or भृंजति. दभृंज. Likewiſe भ्वृजति. And भ्वृंजति.

41. कूज [अव्यक्तेशब्दे] *intr.* to ſound inarticulately; to utter a cry, as a bird; to coo as a pigeon.‡ कूजति. चुकूज. कूजिता.

42. अर्ज. 43. षर्ज [अर्जने] *tr.* to earn, gain or acquire.‖ अर्जति. आनर्ज. अर्जिता. Des. अर्जिजिषति. Caus. अर्जयति (*Aor. p.* आर्जिजत्). So सर्जति. ससर्ज. सर्जिता. Des. सिसर्जिषति. Int. सासर्ज्यते and सासर्क्ति &c. Caus. सर्जयति (*Aor. p.* अससर्जत्).

44. गर्ज [शब्दे] *intr.* to ſound, as diſtant thunder; to roar, as a lion.§ गर्जति.

45. तर्ज [भर्त्सने] *tr.* to blame or cenſure.¶ तर्जति. ततर्ज.

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tations [बंधे समापने वर्जने ऽतिक्रमे]; but all, as Durga'da'sa remarks, reſolvable into the ſecond. This verb is generally employed with the prepoſition वि. See उज्झी 6th cl.

* Ca'syapa and others read व्रज and व्रजि, for the two firſt verbs (35. and 36.). See व्रज (72.). Vo'pade'va adds a ſeventh verb, ध्रिज. *Ex.* ध्रेजति.

† The permutation with the *Vrid'dhi* element is optional (Ch. 19. §. iv. 6.), ſince अ is proſodially ſhort, and the contiguous ऌ does not terminate the root.

‡ Vo'pade'va explains the root by हिक्कनं, which Durga'da'sa interprets अव्यक्तशब्दः.

‖ Durga'da'sa expounds the term as ſignifying 'the obtaining of that, which was not before obtained.' Vo'pade'va adds a third root सर्ज; and gives as an example (apparently intended for the Aoriſt paſt of the Cauſal; but clearly erroneous;) असिषर्जत् or असिसर्जत्. His commentator exhibits, as the Deſiderative of the Cauſal, सिषर्जयिषति or सिसर्जयिषति. But this likewiſe ſeems erroneous (Ch. 18. §. ii. 3.). See अर्ज 10th cl.

§ Vo'pade'va interprets the root by उर्जाशब्दः, which Durga'da'sa explains 'a ſound produced through ſtrength;' and he ſtates as an example, the roaring of a lion.

¶ Durga'da'sa expounds भर्त्सः, by तर्जनं. See तर्ज 10th cl.

46. कर्ज [व्यथने] *tr.* to pain or make uneasy.* कर्जति. चकर्ज. कर्जिता.

47. खर्ज [पूजनेच] *tr.* 'to worship or treat with courtesy. 'to pain or make uneasy. 'to cleanse or make clean.† खर्जति. चखर्ज.

48. अज [गतिक्षेपणयोः] *tr.* 'to go. 'to blame, or censure. अजति. विवाय ‡ (3d *du.* विय्यतुः. ‖ *pl.* विय्युः. 2d *sing.* विवयिथ, विवेथ§ or आजिथ. *du.* विय्यथुः. *pl.* विय्य. 1st *sing.* विवाय or विवय. *du.* विय्विव¶ or आजिव. *pl.* विय्विम or आजिम). वेता or अजिता. वेष्यति or अजिष्यति. अजतु. आजत्. अजेत् and *Ben.* वीयात्. अवैषीत्** or आजीत्. अवेष्यत् or आजिष्यत्. Des. अजिजिषति or विवीषति. Int. वेवीयते.†† Caus. वाययति (*Aor. p.* अवीवयत्). Pass. वीयते. विद्ये. वायिता, वेता or अजिता. वायिष्यते, वेष्यते or अजिष्यते. वीयताम्. अवीयत. वीयेत and *Ben.* वायिषीष्ट, वेषीष्ट or अजिषीष्ट (2d *pl.* वायिषीध्वं, वायिषीढ्वं, वेषीढ्वं or अजिषीध्वं &c.). अवायि (3d *du.* अवायिषाताम्, अवेषाताम् or अजिषाताम्. 2d *pl.* अवायिध्वं, अवायिढ्वं, अवेढ्वं or अजिढ्वं &c.).

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* Vo'pade'va explains the root by पीडः.

† Vo'pade'va's interpretation is व्यथा and मृजू; and Durga'da'sa explains the last erm by मार्जनं.

‡ The verb is particularly irregular; for वी is substituted for this root before an *ârd'had'hâtuca* affix, but optionally before a वलू consonant. Ch. 18. §. i. 1.

‖ The vowel does not become long before the penultimate व् (Ch. 18. §. iii. 6.), because the subsequent consonant (य्) inherits the powers of the original vowel (इ). Ch. 2. §. iii. 2.

§ The use of the prefix (इट्) is here optional; according to Bha'radwa'ja's restriction of the rule respecting that prefix, before the affix थलू. See Ch. 17. §. i. 6. *.

¶ इ is converted into य् even before इ. See Ch. 19. §. iii. 2. and Ch. 7. §. i. 5. and note *.

** The *Vridd'hi* diphthong is substituted before सिचू. See Ch. 19. §. iv. 6.

†† The *Charcarita* of this irregular verb is inadmissible.

अवायिष्यत, अवेष्यत or आजिष्यत. Rec. Pass.* वीयते. *Aor. p.* अवायि, अवेष्ट or अवायिष्ट.

49. तेज [पालने] *tr.* to guard or protect.† तेजति. तितेज. तेजिता.

50. खज [मंथे] *tr.* to churn or agitate.‡ खजति. चखाज. खजिता. *Aor. p.* अखजीत् or अखाजीत्.

51. खजि [गतिवैकल्ये] *intr.* to limp, halt, or be unable to walk.‖ खंजति. चखंज. खंजिता. Impers. खंज्यते.

52. एजृ [कंपने] *intr.* to quake or tremble.§ एजति. एजांचकार. एजिता. Des. एजिजिषति. Caus. एजयति.

53. टुओस्मूर्जा [वज्रनिर्घोषे] *intr.* to thunder.¶ स्मूर्जति. पुस्मूर्ज. स्मूर्जिता. Des. पुस्मूर्जिषति. Int. पोस्मूर्ज्यते and पोस्मूर्क्ति &c. Caus. स्मूर्जयति (*Aor p.* अपुस्मूर्जत्).

54. क्षि [क्षये] *intr.* to wane or decrease. *tr.* to diminish.** क्षयति. चिक्षाय (3d *du.* चिक्षियतुः *pl.* चिक्षियुः 2d *sing.* चिक्षेथ or

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* For the verb may be so used, in its second acceptation.

† This verb is omitted by Vo'pade'va. See तिज Ch. 23. §. iii. and 10th cl.

‡ Durga'da'sa expounds the term by विलोडनं. Some here add, as Ma'd'hava remarks, कज [मदे] to be confused or disturbed by joy, pride or sorrow.

‖ Vo'pade'va states पांगुल्यं; which Durga'da'sa interprets खोडनं.

§ See एजृ. Art. V. 18.

¶ From the radical vowel being here originally long, some infer, as Maitre'ya remarks, that the vowel is invariably long, throughout the inflections of this verb; and, consequently, that the vowel may be short in other verbs, with a penultimate ऋ (Ch. 18. §. iii. 6.). See i. 20.*. Yet Durga'da'sa makes the vowel of this root short.

** The verb, though terminated by a vowel, is inserted in this place, on account of its resemblance to the subsequent verb: as is remarked by Maitre'ya. See क्षि 5th and 6th cl. क्षिप् 9th cl. and क्षिणु 8th cl.

Properly the verb is intransitive; but becomes transitive with the causal termination understood. Vo'pade'va adds another interpretation (ऐश्वर्ये) 'to rule, or possess with unlimited power.'

चिक्षियिष * 1st *du.* चिक्षियिव *pl.* चिक्षियिम). क्षेता.* क्षेष्यति. क्षयतु.अक्षयत्.क्षयेत् and *Ben.* क्षीयात्.† अक्षैषीत्. अक्षेष्यत्. PASS. &c. क्षीयते.†

55. क्षीज [अव्यक्ते शब्दे] *intr.* to ſound inarticulately; to ſigh or groan, as in diſtreſs.‡ क्षीजति. चिक्षीज. क्षीजिता. DES. चिक्षीजिषति. INT. चेक्षीज्यते and चेक्षीक्ति &c. CAUS. क्षीजयति. *Aor. p.* अचिक्षिजत्.

56. लज. 57. लजि [भर्जने] *tr.* to fry.‖ लजति. ललाज. (3d *du.* लेजतुः). लजिता. *Aor. p.* अलजीत् or अलाजीत्. Alſo लंजति. ललंज.

58. लाज. 59. लाजि [भर्त्सनेच] *tr.* 1 to blame or cenſure. 2 to fry.§ लाजति. ललाज. And लांजति. ललांज.

60. जज. 61. जजि [युद्धे] *intr.* to fight. जजति. जंजति.

62. तुज [हिंसायां] *tr.* to kill or hurt. तोजति. तुतोज. तोजिता.

63. तुजि [पालने] *tr.* to guard or protect.¶ तुंजति. तुतुंज. तुंजिता.

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* Since the radical vowel was gravely accented (Ch. 17. §. i. 1. †.), the verb does not admit the prefix इट्, unleſs in the *Rem. p.* See Ch. 17. §. i. 1. (with note §.) and 6. *.

† The vowel becomes long before यू. Ch. 19. §. v. 4.

‡ This root ſhould have been placed, near a preceding one (41.), which is ſimilarly explained: but they are ſeparated, ſays MAITRE'YA, becauſe the firſt is uncommon; or becauſe the meanings vary. He adds examples of the different import of theſe roots; and DURGA'DA'SA cites his authority for reſtricting this verb to a cry uttered in diſtreſs.

‖ Theſe verbs are ſometimes confounded, in ſignification, with the two following (58. and 59.). See ओलजी and ओलस्जी 6th cl. as well as लज and लजि 10th cl.

§ MAITRE'YA reads the ſame term in both places; and makes the four verbs ſignify to fry. PURUSHACA'RA, adopting that reading, aſſigns nevertheleſs both acceptations to theſe verbs. BHAT'TO'JI'S authority is followed in the text; but VO'PADE'VA appears to have tranſpoſed the terms; ſince the two firſt verbs are explained by him [भर्त्सने] 'to blame;' and the two laſt [भर्त्सनेभर्गे] 1 'to blame, or 2 to fry:' for DURGA'DA'SA interprets भर्गः by भर्जनं.

¶ MAITRE'YA inſerts this verb with the preceding one; and repeats it here, expounding it

64. गज. 65. गजि. 66. गृज. 67. गृजि. 68. मुज. 69. मुजि. [शब्दार्थाः] *intr.* to ſound.* गजति. गंजति गर्जति. गृंजति. मोजति. मुंजति.

70. गज [मदनेच] *intr.* to be drunk or confuſed.†

71. वज. 72. व्रज [गतौ] *tr.* to go.‡ वजति. ववाज (3d *du.* ववजतुः). वजिता. *Aor. p.* अवजीत् or अवाजीत्. Alſo व्रजति. *Aor. p.* अव्राजीत्.‖

## ARTICLE VII.

*Verbs terminated by Cerebral Conſonants, with Mute Vowels Gravely Accented, and containing Efficient Vowels Acutely Accented.*

1. अर्ह [अतिक्रमहिंसयोः] *tr.* to ſurpaſs, tranſgreſs, excel or tranſcend. to kill or hurt.§ अर्हते. आनर्हे. अर्हिता. DES. अर्हिर्हिषते or, according to ſome, अर्हिर्हिषते; or, even, अतिर्हिषते.

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[बलनेच] 'to be ſtrong.' MA'D'HAVA leaves theſe variations unnoticed, and ſo does BHAT'T'O'JI. Their authority is here followed. But VO'PADE'VA interprets the root [प्राणे बले] 'to live or to be ſtrong:' for DURGA'DA'SA expounds प्राणः by जीवनं; and he adds, that ſome make it ſignify to kill or hurt. See तुजि 10th cl.

* SWA'MI' and CHANDRA read मृज and मृजि. VO'PADE'VA adds the roots मंज and मार्ज to मुज and मुजि, but refers theſe four roots to the 10th cl. and expounds them [मृजाध्वनयोः] 'to cleanſe, or to ſound.' However, DURGA'DA'SA remarks, that ſome reſtrict मुज and मुजि to the 1ſt claſs; and others there read मृज for मुज.

† See गर्ज 44. and गज 64. and 10th cl.

‡ See वज and अज 10th cl.

‖ The vowel muſt be permuted with the *Vrídd'hi* letter, before सिच्. Ch. 19. §. *iv.* 6. *.

§ The radical penultimate is न्, according to the *Nyáſa* and other authorities: SWA'MI' concurs in this, but ſays, the root is alſo conſidered to have a penultimate ऋ. MAITRE'YA ſeems to have preferred this opinion; but he notices that of the *Nyáſa*. Either way, the penult becomes

CAUS. अट्टयति (*Aor. p.* आटिट्टत् or, according to ſome, आट्टिटत् ; or even आतिट्टत्).

2. वेष्ट [वेष्टने] *tr.* to ſurround, encompaſs, or encircle. वेष्टते. विवेष्टे. वेष्टिता. CAUS. वेष्टयति (*Aor. p.* अविवेष्टत् or अववेष्टत् *). PASS. वेष्ट्यते.

3. चेष्ट [चेष्टायां] *intr.* to act, or perform functions; to endeavour or be buſy.† चेष्टते.

4. गोष्ट 5. लोष्ट [संघाते] *tr.* to aſſemble, or heap together.‡ गोष्टते. जुगोष्टे. गोष्टिता. So लोष्टते. लुलोष्टे.

6. वट्ट [चलने] *intr.* to move.‖ वट्टते. जवट्टे. वट्टिता.

7. स्फुट [विकसने] to blow; to open, or unclose.§ स्फोटते. पुस्फुटे. स्फोटिता.

8. अठि [गतौ] *tr.* to go or approach.¶ अंठते. आनंठे. DES.—

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cerebral, on account of the final letter; but MA'D'HAVA remarks, that अड्ड, with a final ड्, (inſerted by ſome in this place,) is an erroneous reading. However, VO'PADE'VA here places three roots, अट्ट, with a penultimate ट्, ट्ट or ड्. This is founded on the diverſity of opinions, reſpecting the permutations in the doubled ſyllable; for MA'D'HAVA deduces अटिट्टिषते from a penultimate ट्ट, and cenſures PURUSHACA'RA and others for exhibiting अतिट्टिषते, as the deſiderative from this root. See अट्ट 10th cl.

* The vowel is here, optionally, permuted with आ in the prior ſyllable (Ch. 18. §. iv. 10. *).

† VO'PADE'VA ſtates ईहः for the acceptation of this root; and DURGA'DA'SA interprets it, व्यापारः.

‡ VO'PADE'VA interprets one of theſe roots, by हिंसतिः; and the other, by संघातः; which DURGA'DA'SA expounds राशीकरणं. The example given is 'the ſtoring of grain.'

‖ See वट्ट 10th cl.

§ See स्फुटिट् viii. 41. Alſo स्फुट 6th and 10th claſſes.

¶ A ſynonymous root, अठ, is ſtated by VO'PADE'VA; and conjugated in the active voice.

आंटिठिषते.* CAUS. अंठयति (*Aor. p.* आंटिठत्*).

9. वठि [एकचर्यायाम्] *intr.* to move alone or unaccompanied.† वंठते. ववंठे. वंठिता.

10. मठि 11. कठि [शोके] *tr.* to bewail; to regret or remember with ſorrow.‡ मंठते. कंठते.

12. मुठि [पालने] *tr.* 'to guard or protect. 'to flee or abſcond.‖ मुंठते.

13. हेठ [विबाधायां] *tr.* to annoy or haraſs; to treat with petulance; to reſiſt or oppoſe.§ हेठते. जिहेठे. हेठिता. CAUS. हेठयति (*Aor. p.* अजीहिठत् or अजिहेठत्¶).

14. एठ [च] *tr.* to annoy, reſiſt or oppoſe.** एठते. एठांचक्रे. एठिता.

15. ह्लिडि [गत्यनादरयोः] *tr.* 'to go or approach. 'to diſregard.

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* In the reduplication, न् is left to terminate the initial ſyllable (Ch. 18. §. iv. 1.).

† MA'D'HAVA interprets एकचर्या by असहायगमनं. VO'PADE'VA ſtates एकचरः, and expounds it एकाकिचर्या; as DURGA'DA'SA does, एककर्तृकचरणं.

‡ MA'D'HAVA explains शोकः as here equivalent to आध्यानं. VO'PADE'VA employs this laſt term, and expounds it उत्कंठा; and ſo does VA'MANA. DURGA'DA'SA cites other interpretations; 'complete meditation,' or 'recollection accompanied by ſorrow.' See मठ and कठ viii. 44. and 45. Alſo कठि 10th cl.

‖ On collating manuſcripts, I find another reading [पलायने] 'to flee or abſcond;' VO'PADE'VA, and his commentator exhibit that reading; and ſo does MAITRE'YA, though not noticed by MA'D'HAVA, whoſe authority, with BHAT'TO'JI'S, is here followed. The *Dhâtupâ'as* diſagree.

§ Some, as MA'D'HAVA remarks, inſert this in the next article alſo. He expounds विबाधनं by शाठ्यं. VO'PADE'VA reads हेठृ with a mute ऋ, and conjugates it in both voices. But he places हेठ with a different acceptation in the 6th claſs.

¶ The ſubſtitution of the ſhort vowel is here optional (Ch. 19. §. v. 2. *.).

** SWA'MI' and CA'S'YAPA require the prepoſition वि to be joined with this verb; but MAITRE'YA and others exhibit examples from the ſimple verb. VO'PADE'VA interprets the preceding

हिंडते. जिहिंडे. हिंडिता.

16. हुडि [संघाते] *tr.* to assemble or heap together.* हुंडते. जुहुंडे. हुंडिता.

17. कुडि [दाहे] *tr.* to burn.† कुंडते. चुकुंडे.

18. वडि [विभाजने] *tr.* 1 to divide, separate or distribute. 2 to surround or encompass. वंडते. ववंडे. वंडिता.

19. मडि [च] 1 to divide &c. 2 to surround or encompass.‡ मंडते. ममंडे. मंडिता.

20. भडि [परिभाषणे] *tr.* 1 to rally, deride, or treat with merriment. 2 to speak. 3 to upbraid with faults; to reprove or reprehend.‖ भंडते.

21. पिडि [संघाते] *tr.* to assemble or heap together.§ पिंडते.

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root by बाधः; and this by बाधनं; which DURGA'DA'SA expounds विहतिः.

* CA'S'YAPA remarks, that the *'Aryas* omit this verb, while the *Drāviras* insert it: and हुंड, exhibited in the *Bhāshya &c.* is erroneous. See हुड 6th cl. DURGA'DA'SA interprets the verb by (राशीकरोति) 'he accumulates.'

† See कुडि viii. 34. and 10th cl.

‡ SWA'MI' remarks, that this verb is disjoined from the preceding, on account of its additional acceptations. But NANDI' gives separate interpretations; reading वेष्टने instead of च. MAITRE'YA, however, exhibits the first root with वेष्टने, and the second with च. This variation is unnoticed by MA'D'HAVA and BHAT'T'O'JI; but VO'PADE'VA and his commentator state both acceptations for each of these roots. See मडि viii. 33. and 10th cl. Also, according to VO'PADE'VA, वडि 10th cl.

‖ DE'VA interprets the term by परिहासः; SWA'MI', by परितोभाषणं; and the *Nighan'ta*, by सनिंदोपालंभः. BHAT'T'O'JI adopts the first and last of these interpretations. VO'PADE'VA states, for the acceptations of the root, वाच्; but DURGA'DA'SA remarks, that GO'VINDA expains it by परिभाषणं, and CHATURBHUJA by परिहासः. See भडि 10th cl.

§ Expounded by VO'PADE'VA, संहतिः; by DURGA'DA'SA, राशीकरणं. See पिडि 10th cl.

22. मुडि [मार्जने] *intr.* ' to be pure or clean. ' to ſink or be low. *tr.* ' to cleanſe.* मुंडते.

23. तुडि [तोडने] *tr.* ' to break. ' to kill or hurt.† तुडंते.

24. हुडि [वरणे] *tr.* ' to accept or aſſent. ' to take.‡ हुंडते. जुहुंडे. हुंडिता.

25. चडि [कोपे] *intr.* to be angry.‖ चंडते.

26. शडि [हिंसायांसंघातेच] *tr.* ' to diſeaſe, or diſtemper; to wound. ' to aſſemble or heap together. शंडते.

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* MA'D'HAVA and BHAT'T'O'JI explain मार्जनं by शुद्धिः and न्यग्भावः. CHATURBHUJA, adopting the firſt interpretation, makes the verb tranſitive. VO'PADE'VA ſtates मग्नः; which DURGA'DA'SA interprets मज्जनं. He gives, as an example, a ſtone ſinking in water See मुडि viii. 38.

† MA'D'HAVA and BHAT'T'O'JI expound तोडनं, by दारणं and हिंसनं. VO'PADE'VA interprets the root by वधः; which RAMA'NA'T'HA, as cited by DURGA'DA'SA, explains निष्पीडनं. See तुडृ viii. 63.

‡ MA'D'HAVA cites MAITRE'YA as exhibiting a different interpretation (हरणे); but prefers the other (वरणे), and explains the term by स्वीकारः. He obſerves, that "ſome" read मुडि [विकसने] 'to blow, to open, or uncloſe.' But MAITRE'YA's text exhibits मुडि [धरणे] 'to hold or ſupport;' and one *Dhâtupât'a* countenances this reading; as another does, that, which MA'D'HAVA and BHAT'T'O'JI have followed. VO'PADE'VA, too, ſtates मुडि [भृतौ वृतौ]; on which DURGA'DA'SA remarks, that ſome reject the ſecond acceptation (वृतिः); and that भृतिः here ſignifies धरणं. VO'PADE'VA, likewiſe, exhibits मुडि [फुल्ले] 'to bloſſom.' See डुडि 16. and डुड 6th cl.

‖ VO'PADE'VA interprets the root by शोषः. See चडि 10th cl.

27. नडि [नाडने] *tr.* to beat or ſtrike.* नंडते.

28. पडि [गतौ] *tr.* to go or approach.† पंडते.

29. कडि [मदे] *intr.* to be confuſed with joy &c.‡ कंडते.

30. खडि [भंधे] *tr.* to agitate.‖ खंडते.

31. हेडृ. 32. होडृ [अनादरे] *tr.* to diſregard, or treat with diſreſpect.§ हेडते. जिहेडे. हेडिता. CAUS. हेडयति (*Aor. p.* अजिहेडत्¶). So होडते.

33. बाडृ [आप्लाये] *intr.* to bathe; to dive and to emerge.** बाडते.

34. द्राडृ. 35. भ्राडृ [विशरणे] *tr.* to divide, ſplit, or pierce.†† द्राडते. भ्राडते.

36. शाडृ [श्लाघायां] *tr.* to coax, flatter, praiſe, or boaſt.‡‡ शाडते.

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* VO'PADE'VA's interpretation is आहतिः. See तड 10th cl.

† See पडि 10th cl.

‡ VO'PADE'VA ſtates दर्पः 'pride;' which DURGA'DA'SA expounds by हर्षः 'joy.' According to them, it admits the active and middle voices; but is generally deponent. See कडि 10th cl. and कड viii. 72. and कंड 6th cl.

‖ VO'PADE'VA ſtates, for the acceptation of the root, मधृ; and expounds it by मंधनं; on which DURGA'DA'SA obſerves, that it here ſignifies भंजनं. See खडि 10th cl. Some, as MA'D'HAVA remarks, read खुडि in this place.

§ According to VO'PADE'VA, theſe roots are ſynonymous with हिडि (15) in both its acceptations. See हेड Ch. 22. §. ii. and होडृ viii. 66.

¶ The penult diphthong is retained, without ſhortening it, on account of the mute ञ् (Ch. 19. §. v. 2.).

** MA'D'HAVA and BHAT'T'O'JI interpret आप्लायं by आप्लवः; and ſtate the initial as a (बश्) conſonant. But VO'PADE'VA inſerts this among roots beginning with the ſemivowel व्; and DURGA'DA'SA expounds आप्लवः by स्नानं; but adds, that ſome explain it उन्मज्जनं.

†† VO'PADE'VA ſtates शीर्णिः; which DURGA'DA'SA interprets विभेदः.

‡‡ Since ल् and ड् are interchangeable, CA'S'YAPA conjugates the verb with ल् for its radical final. *Ex.* शालते. But VO'PADE'VA exhibits शालृ as a diſtinct root, with this acceptation. DURGA'DA'SA remarks, that ſome erroneouſly read श्लाडृ.

## ARTICLE VIII.

*With Mute Vowels Acutely Accented.*

1. शौट् [गर्वे] *intr.* to be proud.* शौटति. प्रुशौट. शौटिता. CAUS. शौटयति (*Aor. p.* अप्रुशौटत्).

2. यौट् [बंधने] *tr.* to bind, connect or join.† यौटति.

3. म्लेट्. 4. म्रेड् [उन्मादे] *intr.* to be mad.‡ म्लेटति. म्रेडति.

5. कटे [वर्षावरणयोः] *intr.* to rain. *tr.* to encompass.‖ कटति. चकाट. कटिता. *Aor. p.* अकटीत्.§

6. ऋट्. 7. पट [गतौ] *tr.* to move or approach. ऋटति. आट् (3d *du.* आटतुः). अटिता. DES. अटिटिषति. TORT. अटाट्यते and आट्टि or आटीति.¶ आटांचकार. So पटति. पपाट (3d *du.* पेटतुः. 2d *sing.* पेटिथ). पटिता. *Aor. p.* अपटीत् or अपाटीत्.**

8. रट [परिभाषणे] *intr.* to speak. रटति.

9. लट [बाल्ये] *intr.* to be a child.†† लटति.

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* VO'PADE'VA, likewise, states शौड् with this acceptation.

† The authority, cited in the preceding note, admits यौड् as a synonymous root.

‡ VO'PADE'VA and his commentator exhibit six roots, मेड्, म्रेड् and म्लेड्; मेड्, म्रेड् and म्लेड्. MA'D'HAVA and BHATT'O'JI state two only, without noticing any various readings. However MAITRE'YA had inserted three roots मेट् &c.

‖ Some, as CA'S'YAPA observes, here read चटे. See कटी (31.) and चट (10th cl.).

§ The permutation with the *Vrĭdd'hi* letter is precluded by the mute ए (Ch. 19. §. iv. 6.*).

¶ This is one of the verbs, which admit the affix यङ्, although the initial of the root be a vowel (Ch. 16. §. ii. 10.); and, when that affix is expunged, the reduplication is unavoidably confined to the initial vowel.
Since the verb signifies motion, these derivatives in यङ् indicate a tortuous progress.

** The permutation with the *Vrĭdd'hi* letter is optional; since अ is prosodially short, after an initial consonant (Ch. 19. §. iv. 6.).

†† VO'PADE'VA exhibits two acceptations [बाल्योन्मदयोः]; the first interpreted by DURGA'DA'SA 'a state of childhood;' the second explained, 'speaking a little.'

10. शट [रुजाविशरणागत्यवसादनेषु] *intr.* 'to be diſeaſed. *tr.* 'to divide, pierce or ſeparate. 'to go. *intr.* 'to be weary or ſad.* शटति.

11. वट [वेष्टने] *tr.* to ſurround or encompaſs.† वटति. ववाट (3d *du.* ववटतुः‡).

12. विट. 13. ष्विट [त्रासे] *tr.* 'to terrify, alarm or ſurpriſe. 'to fear or dread.‖ वेटति. विवेट. वेटिता. Des. विविटिषति or विवेटिषति. So श्वेटति. शिश्वेट.

14. शिट. 15. षिट [अनादरे] *tr.* to diſregard or treat with diſreſpect. शेटति. शिशेट. So सेटति. Des. सिसेटिषति.§ Caus. *Aor. p.* असीषिटत्.

16. जट. 17. झट [संघाते] *intr.* to clot or be entangled.¶ जटति. जजाट (3d *du.* जेटतुः). जटिता. So झटति. जझाट (3d *du.* जझटतुः**).

18. भट [भृतौ] *tr.* 'to hold or cheriſh. 'to hire or maintain.†† भटति.

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* Vo'pade'va ſtates for the fourth and ſecond ſenſes सादः and शीर्णिः; which Durga'da'sa explains by अवसादः and विभेदः.

† See वट Ch. 22. §. ii. and Ch. 29. Alſo वटि 39. *bis.* and 10th cl.

‡ The initial व् does not permit the ſubſtitution of ए. Ch. 19. §. iii. 9.

‖ Ma'd'hava expounds त्रासः by भयोत्पादनं. Vo'pade'va allots to the root, two acceptations [भयभीषयोः]. Some omit the firſt verb; but Maitre'ya and others inſert it, as varying in its acceptation from the ſimilar root inſerted below. See किट 30.

§ Since the affix is converted into ष, the ſibilant is not permuted with the cerebral letter, after ई (Ch. 18. §. ii. 3.).

¶ Durga'da'sa ſtates as an example of the meaning, 'entangled hair.'

** For the initial is ſubject to permutation, in doubling the ſyllable on account of लिट्; and, therefore, ए is not here ſubſtituted for अ (Ch. 19. §. iii. 8.).

†† भृतिः is here explained by Go'vinda, 'nouriſhment and hire' (पोषणं and कर्ममूल्यं). See भट Ch. 22. §. ii.

19. नट [उच्छ्राये] *intr.* to riſe; to be elevated, or high.* नटति.

20. खट [कांक्षायां] *tr.* to deſire, ſeek or inquire.† खटति.

21. णट [नृतौ] *intr.* to dance or geſticulate.‡ नटति (प्रणटति).

22. पिट [शब्दसंघातयोः] *intr.* [1] to ſound. *tr.* [2] to aſſemble or heap together. पेटति. पिपेट. पेटिता.

23. हट [दीप्तौ] *intr.* to ſhine. हटति. जहाट. हटिता. *Aor. p.* अहटीत् or अहाटीत्‖.

24. षट [अवयवे] *intr.* to be part or portion; to be ragged.§ सटति. ससाट (3d *du.* सेटतुः). सटिता. Des. सिसटिषति.¶ Caus. साटयति (*Aor. p.* असीषटत्).

25. लुट [विलोडने] *tr.* to churn or agitate. *intr.* [2] to be connected.**

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* The term is explained by Durga'da'sa उच्छ्रीभावः. See नट 10th cl.

† Vo'pade'va's interpretation of the root [कांक्षि] is explained by Durga'da'sa आकांक्षा.

‡ Cshi'raswa'mi' reads नट; but Haradatta and others reſtrict the exception (*Ch.* 18. §. ii. 1. §.) to नट belonging to the tenth claſs. Vo'pade'va, however, inſerts both roots, णट and नट, in both ſections of the firſt claſs; to comply, as his commentator remarks, with the opinion of ſome grammarians. He ſtates two acceptations of this root [नृत्यहिंसयोः]; but the ſecond is unnoticed by Ma'd'hava and the reſt. नृतिः is explained by Purushaca'ra नर्त्तनं; wich is diſtinguiſhed from नृत्, as this laſt implies the accompaniment of voice. See णट Ch. 22. §. ii. and नट 10th cl.

‖ The permutation of the proſodially ſhort अ is here optional. Ch. 19. §. iv. 6.

§ Vo'pade'va ſtates अंशकः, which Durga'da'sa interprets by अवयवः.

¶ The permutation of the initial स् in the deſiderative is reſtricted. Ch. 18. §. ii. 3.

** Caus'ica and others read लुड; and Sud'ha'cara exhibits, in this acceptation, लुल; which may, however, be deduced from the other, ſince ड् and ल् are interchangeable. Vo'pade'va exhibits this root with two acceptations [विलोट विलोडयोः]; one of which ſenſes is expounded by Durga'da'sa संबंधीभावः. But he explains the other root by मंथः which is expounded विलोडनं. See लुटि 40. लुट 10th cl. लुट 4th cl. and Ch. 22. §. i.

लोटति. लुलोट. लोटिता. Des. लुलुटिषति or लुलोटिषति. Caus. लोटयति (*Aor. p.* अलूलुटत् or अलुलोटत्*).

26. चिट [परप्रेष्य] *intr.* to be another's ſervant or meſſenger. चेटति.

27. विट [शब्दे] *intr.* to ſound.† वेटति.

28. बिट [आक्रोशे] *tr.* to curſe.‡ बेटति.

29. रट. 30. किट. 31. and 32. कटी [गतौ] *tr.* to go or approach.‖ एटति. रयेट (3d *du.* ईटतुः. 2d *ſing.* रयेटिथ). एटिता. Des. रटिटिषति. Caus. एटयति. So केटति. चिकेट. केटिता. Des. चिकेटिषति. Alſo कंटति. चकंट. कंटिता. Or elſe कटति. चकाट. Likewiſe, according to ſome authorities, अयति. रयाय (3d *du.* रयतुः *pl.* रयुः 2d *ſing.* रययिथ or रयेथ. *du.* रयथुः. *pl.* रयय. 1ſt *ſing.* रयाय or रयय. *du.* रयिव. *pl.* रयिम).§ एता. Or elſe अयति. अयांचकार &c.

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* This is one of the roots, in which the ſubſtitution of the ſhort vowel is optional. See Ch. 19. §. v. 2. *.

† Vo'pade'va, confounding the ſubſequent root with this, ſtates two acceptations [आक्रोशेखने]; but Durga'da'sa remarks, that ſome reject the firſt of thoſe acceptations. However, Vo'pade'va, adds another root विड [आक्रुशि] 'to curſe.'

‡ Some, as Ma'd'hava remarks, read ह्रिट in this place. *Ex.* ह्रेटति.

‖ Cshi'ra'swa'mi' aſſigns to the third root, a mute ई, and rejects the fourth verb. The *Samanta, Tarangini*, and others, extract out of the terminating letter, a fourth root conſiſting of a ſingle vowel: the ſhort one (इ), according to ſome authors; but the long one (ई), according to others; as Maitre'ya has remarked. They accordingly aſſign a mute इ to the third root. Vo'pade'va exhibits three forms of this root, कट, कटि and कटी; but one only of the fourth, इ, not ई. See किट 12. and कटे 5. and इण &c. 2d cl. alſo ईङ् 4th cl.

§ Since इ, or ई, is a monoſyllable ending in a vowel, it is gravely accented (Ch. 17. §. i. 1. †.); and conſequently does not admit the prefix ईट् before conſonants, unleſs in the remote paſt (लिट्); but here, one authority makes it optional in the 2d perſon ſing. (Ch. 17. §. i. 6. *.).

33. मडि [भूषायां] *tr.* to adorn or decorate.* मंडति. ममंड. मंडिता.

34. कुडि [वैकल्ये] *tr.* to confound and diſorder, as with pain or grief.† कुंडति.

35. मुट. 36. पुट [मर्दने] *tr.* to rub and preſs; to grind or pound.‡ मोटति. मुमोट. मोटिता. So पोटति.

37. चुडि [अल्पीभावे] *intr.* to become ſmall, low, or ſhallow.‖ चुंडति.

38. मुडि [खंडने] *tr.* to cut or ſhave.§ मुंडति.

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* See मडि vii. 19.

† CAUS'ICA and DURGA read कुटि; and SA'CAT'A'YANA, कुडि. VO'PADE'VA inſerts both roots. The verb is tranſitive according to DURGA'DA'SA. See कुडि vii. 17.

‡ D'HANAPA'LA reads मुड; SA'CAT'A'YANA has पुड; and CSHI'RASWA'MI' admits both theſe verbs, but with a mute ऽ, viz. मुडि and पुडि. However, MAITRE'YA here ſtates a ſingle verb मुट [प्रमर्दने]; and ſubſequently inſerts मुडि [खंडने], adding there पुडि as a reading approved by "ſome." VO'PADE'VA exhibits three roots with this acceptation; मुटि, पुडि and मुडि. BHAT'T'O'JI ſtates two only, मुट and पुट, without noticing the reſt. मर्दः is interpreted by DURGA'DA'SA मर्दनं, and in one place चूर्णीकरणं. See मुट 6th cl. and मुड 10th cl.

‖ MAITRE'YA has चुटि; and DURGA reads चुट, which MAITRE'YA notices as a various reading: चुट [इत्येके]. *Ex.* चुंटति and चोटति. VO'PADE'VA ſtates, for the acceptation of the root, तौच्छ्यः; which DURGA'DA'SA interprets स्वल्पीभावः. See चुट 6th cl. and चुट and चुटि 10th cl.

§ MAITRE'YA adds a various reading पुडि [चेत्येके]. MA'D'HAVA remarks, that ſome catalogues of roots here inſert मुडि [खंडनप्रमर्दनयोः]; but he approves the omiſſion of it by MAITRE'YA. VO'PADE'VA interprets the root by क्षिद्; which DURGA'DA'SA reſtricts to 'cutting, or paring off, hair.'

39. रुटि. 40. लुटि [स्तेये] *tr.* to ſteal or rob.* रुंटति. लुंटति.

41. स्फुटिर् [विशरणे] *tr.* to pierce or divide.† स्फोटति. पुस्फोट. स्फोटिता. *Aor. p.* अस्फुटत् or अस्फोटीत्.‡

42. पठ [व्यक्तायांवाचि] *tr.* to ſpeak articulately; to recite or read. पठति. पपाठ (3d *du.* पेठतुः. 2d *ſing.* पेठिथ). पठिता. *Aor. p.* अपठीत् or अपाठीत्.‖

43. वठ [स्थौल्ये] *intr.* to be large, powerful, or able.§ वठति. ववाठ (3d *du.* ववठतुः. 2d *ſing.* ववठिथ¶). वठिता.

44. मठ [मद निवासयोः] *intr.* 'to be confuſed, or diſturbed in mind, as by pleaſure or pain. 'to dwell or inhabit.** मठति.

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* Cshi'raswa'mi' notices a various reading, रुठि, लुठि [श्वेके]; and Sa'cata'yana reads रुडि and लुडि. Theſe two laſt roots are not exhibited by Vo'pade'va. See लुट 25. and Ch. 22. §. i. and रुट 10th cl.

† Maitre'ya and others read the root, as here exhibited: but Chandra has स्फुट; and Swa'mi' and Ca's'yapa exhibit three verbs, स्फुटि, स्फुट and स्फुटिर्. So does Vo'pade'va. *Ex.* स्फुंटति and स्फोटति &c. Durga'da's'a interprets विशरणं by भेदनं; but adds, as a various reading, विसरणं; which he explains, 'to open or expand.' He propoſes to read स्फाटि and स्फाट inſtead of स्फुटि and स्फुट [शीर्णौ]. Ramana'tha had ſtated स्फाट, as a various reading of स्फुटिर्, on the authority of "ſome" grammarians. See स्फुट vii. 7.

‡ अङ् is optionally ſubſtituted for चिल्, on account of the mute रँ (Ch. 16. §. iii. 12.).

‖ ए is ſubſtituted for अ in certain inflections of the remote paſt, ſince the initial is not liable to permutation; and the vowel may be permuted in the aoriſt paſt, becauſe it is proſodially ſhort and preceded by a conſonant. Ch. 19. §. iii. 8. and §. iv. 6.

§ Vo'pade'va adds another root वठ [पैन्ये]; and Durga'da's'a expounds the terms, in both inſtances, by सामर्थ्यं, although Vo'pade'va himſelf explain पैन्यं by पीनत्वं.

¶ Since the initial is व. See Ch. 19. §. iii. 9.

** Ma'd'hava cites from Maitre'ya, but without approbation, मठ, कठ [मद निवासनयोः]. However, that reading does not occur in Maitre'ya's work. Durga'da's'a remarks, that ſome omit the firſt acceptation (मदः).

45. कठ [कृच्छ्रजीवने] *intr.* to live in diſtreſs.* कठति.

46. रठ [परिभाषणे] *tr.* to ſpeak. रठति.

47. हठ [प्रतिशठत्वयोः] *tr.* ¹to leap or jump. *intr.* ²to be wicked. *tr.* ³to treat with violence. ⁴to bind to a poſt.† हठति. जहाठ.

48. रुठ. 49. लुठ. 50. उठ [उपघाते] *tr.* to ſtrike or knock down.‡ रोठति. So लोठति. Caus. *Aor. p.* अलूलुठत् or अलुलोठत्.‖ Alſo ओठति. उवोठ (3d *du.* उठतुः). ओठिता. Or elſe ओठति. उठांचकार.

51. पिठ [हिंसासंक्लेशनयोः] *tr.* ¹to kill or hurt. *intr.* ²to feel pain or affliction.§ पेठति.

52. शठ [कैतवेच] *tr.* ¹to cheat. ²to kill. *intr.* ³to ſuffer pain.¶ शठति.

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* Some, as Ma'd'hava remarks, inſert in this place, मठ [गतौ]; but Maitre'ya and the reſt omit it. Vo'pade'va explains the root by तंकनं, which Durga'da'sa interprets दुःखेनजीवनं.

† Chandra and Durga aſſign to this root a different acceptation [बलात्कारे] *tr.* 'to treat with violence; or exert force againſt.' Vo'pade'va exhibits that for the firſt acceptation of the verb; but, inſtead of the ſecond, he ſtates कीलबंधः, which Durga'da'sa interprets 'binding to a poſt.' This agrees with Maitre'ya's reading [प्रतिशंकुत्वयोः]; but Ma'd'hava and Bhat't'o'ji, as well as the *Dhâtupât'a*, exhibit the reading adopted in the text.

‡ Maitre'ya ſtates the third verb, as reſting on the authority of "ſome" grammarians: उठ [इत्येके]. D'hanapa'la and Sa'cat'a'yana notice the two firſt only; but Cshi'raswa'mi' premiſes उठ; and, for the other two, cites the authority of Durga. Bhat't'o'ji exhibits a various reading of the third verb, as reſting on limited authority [उठइत्येके]. See लुठ 6th cl. and लुठि 55. Ch. 22. §. i.

‖ The ſubſtitution of the ſhort vowel is here optional (Ch. 19. §. v. 2. *.).

§ Durga'da'sa interprets क्लिश् by (दुःखानुभवः) 'the ſenſation of pain.'

¶ The term is expounded by Durga'da'sa (वंचनं) 'fraud or deception.' Swa'mi' and

53. ष्णुठ [प्रतिघाते] *intr.* to be prevented or ſtopped.* शोठति.

54. कुठि [च] *intr.* to be prevented or obſtructed; to be ſtopped, or prevented from moving.† कुंठति.

55. लुठि [आलस्येप्रतिघातेच] *intr.* 1 to be lazy. *tr.* 2 to repel, reſiſt or oppoſe.‡ लुंठति.

56. ष्णुठि [शोषणे] *intr.* to dry; to be arid or deſiccated.‖ ष्णुंठति.

57. रुठि. 58. लुठि [गतौ] *tr.* to go or approach.§

59. चुडृ [भावकरणे] 1 to hint one's meaning. 2 to dally or wanton; to coquet. 3 to act.¶ चुडृति. चुचुडृ. चुडृिता.

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others, omiting the conjunction (च), reſtrict this root to the firſt acceptation. See 10th cl. and Ch. 29.

* MA'D'HAVA exhibits [गतिप्रतिघाते], but cites with approbation D'HANAPA'LA'S omiſſion of the term गति. SWA'MI' reads ष्णुठि. *Ex.* ष्णुंठति. VO'PADE'VA exhibits both roots, and explains them by स्थौल्यं (lameneſs); which DURGA'DA'SA interprets गतिव्याघातः. See ष्णुठ 10th cl. and ष्णुठि 56.

† VO'PADE'VA exhibits this root with three acceptations [स्थौल्ये वैकल्यालस्ये]; and interprets the firſt by गत्याघातः. But MA'D'HAVA conſiders the acceptation of the verb as ſufficiently indicated by the ſingle term प्रतिघातः. DURGA'DA'SA explains the ſecond acceptation by (विकलीभावः) 'a ſtate of confuſion or diſorder;' and the third by (मंदीभावः) 'a ſtate of dullneſs.'

‡ VO'PADE'VA likewiſe exhibits रुठि, with the ſame acceptations. See लुठ 49.

‖ See ष्णुठ 53.

§ See लुठि 55. The verb, as MA'D'HAVA remarks, is repeated on account of its different acceptations.

¶ MA'D'HAVA and BHAT'T'O'JI expound the term by अभिप्रायसूचनं. The original penultimate, in the root, is ड्, but is permuted regularly before the cerebral final. However, VO'PADE'VA exhibits two roots, with the penultimates ड् and ढ्; and interprets them क्रीडौ हावे. DURGA'DA'SA remarks, that the *Cátantra* aſſigns to the root a ſingle acceptation [हावकरणे]. Such a reading, too, is found in MAITRE'YA'S work, though not noticed by MA'D'HAVA and BHAT'T'O'JI. AMERA has explained हावः by 'blandiſhment or wantonneſs.'

60. अड् [अभियोगे] *tr.* 'to connect. 'to ſolve or demonſtrate.* अडति. आनड्. अडिता. DES. अडिडिषति. CAUS. अडयति (*Aor. p.* आडिडत्).

61. कड् [कार्कश्ये] *intr.* to be rough.† कडति.

62. क्रीड् [विहारे] *intr.* to play or ſport.‡ क्रीडति. चिक्रीड. क्रीडिता. CAUS. *Aor. p.* अचिक्रीडत्.

63. तुड् [तोडने] *tr.* 'to break, cut or tear. .to kill.‖ तोडति. तुतोड. तोडिता. CAUS. *Aor. p.* अतुतोडत्.

64. लूड्. 65. लुड्. 66. होड् [गतौ] *tr.* to go, or approach.§ लूडति. जुलूड. लूडिता. CAUS. लूडयति (*Aor. p.* अजुलूडत्). So होडति. जुहोड. होडिता. CAUS. होडयति (*Aor. p.* अजुहोडत्).

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* Here alſo the radical penult is ऊ; and this letter is not repeated in the ſecond doubled ſyllable (Ch. 18. §. iv. 1.). But VO'PADE'VA exhibits two roots, with different penultimates ऊ and ऊ. DURGA'DA'SA explains the term (समाधानं) 'to reſolve or demonſtrate:' but GO'VINDA expounds it, 'to connect thoroughly.'

† Here again the penult is originally ऊ.

‡ In compoſition with the prepoſitions (उपसर्ग), अनु, सम्, परि and आङ्, this verb is deponent. *Ex.* आक्रीडते. But not ſo, in conjunction with अनु, as a prepoſition governing the objective caſe (कर्मप्रवचनीय). *Ex.* तमनुक्रीडति plays with him. Nor in conjunction with सम्, when the term ſignifies to ſound inarticulately. *Ex.* संक्रीडति चक्रं the wheel creaks.

‖ MA'D'HAVA remarks, that here alſo (See vii. 23.) तोडनं ſignifies दारणं and हिंसनं, 'to break or 'to kill.' SWA'MI' and others read नूड्. See नुडि vii. 23.

§ MAITRE'YA reads लूड्, होड्; and D'HANAPA'LA has लुड्, लूड्. BHAT'TO'JI and others combine both readings. VO'PADE'VA exhibits ſix roots with this ſingle acceptation, लुड्, लूड्, लूड्, लुड्, लौड् and ह्लौड्; but makes them all deponent. See होड् vii. 32.

67. रौटृ [अनादरे] *tr.* to treat with diſreſpect.* रौटति.

68. रोडृ. 69. लोडृ [उन्मादे] *intr.* to be mad.† रोडति. लोडति.

70. अड [उद्यमे] *intr.* to ſtrive or endeavour. अडति. आड (3d *du.* आडतुः. *pl.* आडुः).

71. लड [विलासे] *intr.* to dally or frolick.‡ लडति.

72. कड [मदे] *intr.* to be confuſed or diſturbed by pleaſure or pain.‖ कडति.

73. गड [वदनैकदेशे] *intr.* to affect the cheek. • to be rough; provided it be the cheek, that is ſo.§

## ARTICLE IX.

*Verbs terminated by Labial Conſonants, with Mute Vowels Gravely Accented and Efficient Vowels Acutely Accented.*

1. तिपृ. 2. तेपृ. 3. षिपृ. 4. ष्टेपृ [क्षरणार्थाः] *tr.* to ſprinkle; *intr.* to diſtil or drop.¶ तेपते. तितिपे (2d *ſing.*

* Vo'pade'va adds a ſynonymous root रौटृ.

† Vo'pade'va makes रोडृ ſynonymous with the preceding root रौडृ; and adds to लोडृ, in this acceptation, two ſynonymous roots लौडृ and लोटृ. Theſe variations are not confirmed by Ma'd'hava, nor by Bhat't'o'ji.

‡ Cshi'raswa'mi and others conſider लड and लल as interchangeable; but ſome inſert, in another place (Ch. 22. §. ii.), the laſt, as a diſtinct root, लल [लिप्सायाम्]. See Ch. 22. §. ii. and ल. ड 10th cl.

‖ Durga' reads कडे; and Cshi'raswa'mi, कडि. Vo'pade'va, apparently on the ground of this laſt reading, makes the verb admit both voices. See कडि vii. 29. and कड 6th cl.

§ Ma'd'hava obſerves, that this root has been already inſerted in another place (ii. 29.).

¶ The firſt root has the vowel gravely accented (Ch. 17. §. i. 2. †.). Yet Cshi'raswa'mi conjugates it with the prefix इट्; and Vo'pade'va makes the uſe of the prefix optional, notwithſtanding the authority of Vya'ghrabhu'ti, Ca'ſya'pa and the reſt, to the contrary. Vo'pade'va's interpretation

तितिपिषे*). तेप्ता. तेप्स्यते. तेपतां. अतेपत. तेपेत or *ben.* तिप्सीष्ट (3d *du.* तिप्सीयास्तां. *pl.* तिप्सीरन्). अतिप्त (3d *du.* अतिप्सातां. *pl.* अतिप्सत). Likewiſe तेपते. तितेपे. तेपिता. So स्तेपते. तिष्टिपे (3d *du.* तिष्टिपाते. *pl.* तिष्टिपिरे). स्तेपिता. Alſo स्तेपते. तिष्टेपे (3d *du.* तिष्टेपाते. *pl.* तिष्टेपिरे).

5. तेपृ [कंपने] *intr.* to ſhake or tremble.†

6. ग्लेपृ [दैन्ये] *intr.* to be poor, indigent and dependent. ग्लेपते.

7. टुवेपृ [कंपने] *intr.* to ſhake or tremble. वेपते.

8. केपृ. 9. गेपृ. 10. ग्लेपृ [च] *intr.* to ſhake or tremble. *tr.* to move.‡ केपते. गेपते. ग्लेपते.

11. मेपृ. 12. रेपृ. 13. लेपृ [गतौ] *tr.* to go or approach. मेपते. रेपते. लेपते.‖

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(ष्युत) is expounded by DURGA'DA'SA क्षरणं. CA'S'YAPA adds two other ſynonymous roots, दिपृ and देपृ. But "ſome," as remarked in the *Manôramâ*, read theſe inſtead of the two firſt verbs.

* Though this root refuſe the prefix इट् in other inflections, the exception does not extend to the remote paſt (Ch. 17. §. i. 1.). The affixes, which are fictitiouſly diſtinguiſhed by a mute प्, prevent the permutation of the penultimate vowel with the *guṇa* diphthong (Ch. 16. §. iv. 1. and 2.).

† See तेपृ 2.

‡ SWA'MI' concludes, that theſe roots are ſynonymous with the preceding one (7), and with thoſe which follow (11.—13.): but MAITRE'YA omits the conjunction [च] and repeats the explanatory term [कंपने]. This implies, that they are ſeparated from the preceding one, only becauſe they are leſs uncommon. See ग्लेपृ (6). It is again inſerted here, on account of the difference of its acceptations.

‖ SWA'MI's authority, confirmed by MA'D'HAVA's and BHAT'T'O'JI's, is followed in the text; but MAITRE'YA, as cited by theſe authors, reads मेपृ, लेपृ, [सेवने] 'to ſerve;' and रेपृ, प्लवृ, [गतौ] 'to move.' However, MAITRE'YA himſelf ſtates पेबृ, मेबृ, [सेवने] रेबृ, प्लबृ, [गतौ]; and, in another place, expreſsly refers to this reading.

14. त्रपूष् [लज्जायां] *intr.* to be modeſt or aſhamed. त्रपते. त्रेपे* (3d *du.* त्रेपाते. *pl.* त्रेपिरे). त्रपिता or त्रप्ता. त्रपिष्यते. or त्रप्स्यते. त्रपतां. अत्रपत. त्रपेत and *Ben.* त्रपिषीष्ट or त्रप्सीष्ट. अत्रपिष्ट. अत्रपिष्यत or अत्रप्स्यत.

15. कपि [चलने] *intr.* to ſhake or tremble. कंपते. चकंपे. कंपिता.

16. रबि. 17. लबि. 18. अबि [शब्दे] *intr.* to ſound. रंबते. ररंबे. रंबिता. So लंबते. ललंबे. Alſo अंबते. आनंबे.

19. लबि [अवस्रंसनेच] *intr.* to lie or fall.†

20. कबृ [वर्णे] *tr.* to colour, or tinge with various hues.‡ कबते. चकबे. कबिता. CAUS. काबयति. *Aor. p.* अचकाबत्.

21. क्लीबृ [अधाष्ट्र्ये] *intr.* to be timorous or unaſſuming.‖ क्लीबते. चिक्लीबे. क्लीबिता. CAUS. क्लीबयति. *Aor. p.* अचिक्लीबत्.

22. क्ष्वीबृ [मदे] *intr.* to be intoxicated.§ क्ष्वीबते. चिक्ष्वीबे. क्ष्वीबिता. CAUS. क्ष्वीबयति. *Aor. p.* अचिक्ष्वीबत्.

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(See xiii. 31. 32. and 34.). Some add ह्रेपृ and ध्रेपृ, as is remarked by MA'D'HAVA; accordingly VO'PADE'VA inſerts the firſt of theſe: but he ſubjoins a ſecond acceptation to the root रेपृ; viz. [शब्दे] 'to ſound.'

* The ſubſtitution of ए, in the remote paſt, is grounded on a ſpecial rule (Ch. 19. §. iii. 8. §.); and the uſe of the prefix, in other tenſes, is optional, as indicated by the mute उ (Ch. 17. §. i. 1.). See त्रपूष् Ch. 22. §. ii.

† GO'VINDA BHAT'T'A, cited by DURGA'DA'SA, interprets संसनं by अवलंबनं. See लबि 17.

‡ VO'PADE'VA adds another acceptation, [स्तुतौ] 'to praiſe.'

‖ DURGA'DA'SA expounds the term by अप्रगल्भीभावः.

§ VO'PADE'VA ſtates, for the acceptation of the root, दर्पः; but DURGA'DA'SA interprets it मत्तीभावः.

23. शीभृ [कत्थने] *tr.* to coax, praiſe or boaſt. शीभते. शिशीभे. शीभिता. Caus. शीभयति. *Aor. p.* अशिशीभत्.

24. चीभृ [च] *tr.* to coax, praiſe or boaſt.* चीभते.

25. रेभृ [शब्दे] *intr.* to ſound.† रेभते. रिरेभे. Caus. *Aor. p.* अरिरेभत्.

26. ष्टभि. 27. स्कभि [प्रतिबंधे] *tr.* to ſtop or hinder. *intr.* to be inanimate.‡ स्तंभते. तस्तंभे. स्तंभिता. Des. तिस्तंभिषते. *Des. of the Caus.* तिष्टंभयिषति. Likewiſe स्कंभते.

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* Durga'da'sa notices, on the authority of "ſome," a various reading, बीभृ; he explains the interpretation of the root, by प्रशंसा.

† Ma'd'hava and Bhat't'o'ji remark, that, in ſome liſts, two roots are added, अभि and रभि. Theſe are inſerted by Vo'pade'va; as alſo another ſynonymous root, लभि.

‡ Ma'd'hava refers to this firſt root (ष्टभि), and to the ſupplementary one स्तंभु (Ch. 16. §. ii. 7. §.), the irregular compound with the prepoſition उद् (Ch. 3. §. iii 8. †.); but to the ſupplementary root only, the ſpecial rules concerning the permutation of स with ष् (Ch. 18. §. ii. 4. §. and 9.). *Ex.* उत्तंभते, विस्तंभते; for it follows, that this verb does not permute the efficient initial स्. Bhat't'o'ji adopts that opinion, with the reaſons of it. But Swa'mi' and Maitre'ya remark, that, according to ſome authors, ट् is the original radical. *Ex.* ष्टंभते. टष्टंभे. In compoſition, विष्टंभते.

Vo'pade'va exhibits two roots ष्टभि and स्तभि, varying only in the deſiderative of the cauſal: तिष्टंभयिषति or तिस्तंभयिषति. But the firſt alone is right (See Ch. 18. §. ii. 3.).

The other verb, स्कभि, never admits the permutation of स with ष्. *Ex.* विस्कंभते. See Ch. 18. §. ii. 6. ‡.

Vo'pade'va's interpretation for theſe and ſynonymous roots, is स्तंभः; for which Durga'da'sa adopts one of the ſenſes aſſigned to it by Amera, (जडीभावः) 'inſenſibleneſs;' making, however, the verb both active and neuter. Bhi'ma explains the term (स्तंभः) by क्रियानिरोधः; as Go'vinda does, by रुद्धि. It is alſo expounded रुद्धीकरणं. See स्तंभु and स्कंभु ſupplement 5th and 9th cl.

28. जभ. 29. जृभि [गात्रविनामे] *intr.* to gape or yawn.* जंभते. जजंभे. जंभिता. जंभिष्यते. जंभतां. अजंभत. जंभेत or *Ben.* जंभिषीष्ट. अजंभिष्ट. अजंभिष्यत. Des. जिजंभिषते. Int. जंजभ्यते and जंजभीति or जंजभि. Caus. जंभयति. *Aor. p.* अजजंभत्. Likewise जृंभते. जजृंभे. जृंभिता. Int. जरीजृंभ्यते and जरीजृंभीति &c. Caus. जृंभयति. *Aor. p.* अजजृंभत्.

30. शल्भ [कत्थने] *tr.* to coax, praise or boast. शल्भते. शशल्भे. शल्भिता.

31. वल्भ [भोजने] *tr.* to eat. वल्भते. Caus. वल्भयति.†

32. गल्भ [धार्ष्ट्ये] *intr.* to be bold and confident. गल्भते.

33. स्रंभु [प्रमादे] *intr.* to be inattentive or negligent; to err or mistake.‡ स्रंभते or स्रंभते.

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* Maitre'ya observes, that "some" read जभी. This appears to be sanctioned by Va'rana; for he exhibits a participle of this verb, formed without the prefix इट् before an fix denominated *nishṭhā*. See Ch. 17. §. i. 1. §. Bhat'to'ji has preferred this reading; though Ma'd'hava approves the other, which is here followed in the text.

The root inserts the augment नुम् (न्), when a vowel follows (Ch. 19. §. vii. 3.); and नुक् in the prior syllable, when यङ्, or a blank substituted for it, is subjoined (Ch. 18. §. 9. *.). In the other root, रीक् is affixed to the prior syllable, in the intensive; but रुक्, रेक्, or रीक्, in the *Charcarita* form of it (ibid.).

Vo'pade'va exhibits (though without sufficient authority) four synonymous roots; जभ, जभि, जृभि and जृभी. *Ex.* जभते, जंभते, जृंभते, जर्भते. His interpretation of them (जृंभः) is explained by Go'vinda, गात्रशैथिल्यं. "Some," as remarked by Ma'd'hava and Bhat'to'ji, conjugate जृभि in the active voice, with the acceptation of 'fear or dread.' See जृभि 10th cl.

† Since the verb signifies to swallow, the causal does not admit the middle voice.

‡ Ca'shyapa reads स्रंभु; but Durga स्रंभु. Swa'mi' adopts this, but adds as a various reading स्रंसु; and that is the root, which Maitre'ya here exhibits. Ma'd'hava remarks,

34. ष्टुभु [स्तंभे] *tr.* to ſtop. *intr.* to be inanimate. स्तोभते. तुष्टुभे. स्तोभिता. DES. तुस्तुभिषते or तुस्तोभिषते.*

## ARTICLE X.

*With Mute Vowels Acutely Accented.*

1. गुपू [रक्षणे] *tr.* to guard or protect. † गोपायति‡. गोपायांचकार &c. or जुगोप (3d *du.* जुगुपतुः. 2d *ſing.* जुगोपिथ or जुगुपथ). गोपायिता, गोपिता or गोप्ता. *Imp. &c.* गोपायेत्

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that VA'MANA and his commentators have not ſanctioned theſe variations. However, BHAT'T'O'JI ſtates the root as optionally, either ष्णंभु or स्नंभु. VO'PADE'VA has inſerted स्नंभु only. But he ſtates ष्णंसु [प्रसादे] 'to be pellucid;' which ſeems to be an erroneous variation from MAITRE'YA. DURGA'DA'SA expounds प्रसादः by (प्रसन्नीभाव) 'clearneſs;' and प्रमादः by (अनवधानता) 'inadvertency.'

* The affix सन् being here optionally diſtinguiſhed by a mute कू (Ch. 16. §. iv. 3.), the permutation with the *gun'a* diphthong is optional.

This root permutes the initial स् after certain prepoſitions, notwithſtanding the intervention of अट् (Ch. 18. §. ii. 4. ‖.). *Ex.* विष्टोभते, व्यष्टोभिषु.

† See गुपू 10th cl. and गुप 4th cl. and Ch. 23. §. iii.

‡ This verb takes the affix आय; optionally, however, before an *ârd'had'hâtuca* (Ch. 16. §. ii. 12. and †.). Terms, ending in this and ſimilar affixes, are denominated verbs, and, conſequently, are conjugated (Ch. 16. §. ii. 14.). The permutation of the radical vowel with the *gun'a* diphthong, takes place (Ch. 19. §. iv. 2.); and the derivative verb requires the affix आम् in the remote paſt (Ch. 16. §. iii. 2.): the final अ, in the inflective root, is expunged before this and other *ârd'had'hâtucas* (Ch. 19. §. ii. 1.). Since the original root contains a mute उ, the uſe of the prefix इट् is optional (Ch. 17. §. i. 1.).

VO'PADE'VA allows derivatives in आय, to be conjugated both in the middle and active voices. CA'S'YAPA and others reſtrict them to the ſame voice with the original verb. But, properly, they are confined to the active voice.

Beſides this root, and the following, thoſe, which admit the affix आय, are विछ, पन and पण ſynonymous with the laſt.

and *Ben.* गोपाय्यात् or गुप्यात्. *Aor. p.* अगोपायीत् and अगोपीत् or अगौप्सीत्. DES. जुगोपायिषति, जुगुप्सति and जुगुपिषति or जुगोपिषति. INT. जोगुप्यते. CAUS. गोपाययति or गोपयति. *Aor. p.* अजुगोपायत् or अजूगुपत्.

2. धूप [संतापे] *tr.* to heat.* धूपायति.† धूपायांचकार &c. or दुधूप. धूपायिता or धूपिता.

3. जप. 4. जल्प [व्यक्तायांवाचि] *tr.* to ſpeak articulately, to ſay or tell. जल्पति. जजल्प. जल्पिता.

जप [मानसेच] *tr.* 1 to ſpeak, ſay or tell. 2 to meditate or recite to oneſelf.‡ जपति. जजाप (3d *du.* जेपतुः). जपिता. *Aor. p.* अजपीत् or अजापीत्. DES. जिजपिषति. PRAV.‖ जंजप्यते and जंजपीति or जंजप्ति. CAUS. जापयति. *Aor. p.* अजीजपत्.

5. चप [सांत्वने] *tr.* 1 to conſole. 2 to careſs or fondle.§ चपति. चचाप (3d *du.* चेपतुः). चपिता.

6. षप [समवाये] *intr.* 1 to be connected. *tr.* 2 to underſtand thoroughly.¶ सपति. DES. सिसपिषति. CAUS. सापयति. *Aor. p.* असीषपत्. *Des. of the Cauſ.* सिषापयिषति.

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* VO'PADE'VA'S commentator expounds तापः by संतप्तीकरणं. See धूप 10th cl.

† This root, alſo, takes the affix आय.

‡ VO'PADE'VA expounds the root by हृदुच्चारः, which his commentator interprets, 'the meditating of the words and their meaning, without any act of the tongue, lips, and other organs of ſpeech.'

‖ This is one of the roots which takes the affix यङ्, in an ill ſenſe of the verb (Ch. 16. §. ii. 10.); and which annexes न् to the prior ſyllable.

§ VO'PADE'VA'S commentator explains the term by प्रियवचनं or उपसमः.

¶ MA'D'HAVA and BHAT'T'O'JI expound the term by संबंधः and सम्यगवबोधः. VO'PADE'VA and his commentator ſtate the firſt acceptation only: allowing, at the ſame time, the original root to be written with an initial स् or ष्; and thence inferring an option in the Aor. p.

7. ऋप. 8. लप [व्यक्तायांवाचि] *tr.* to ſpeak, ſay, or tell. ऋपति. Alſo लपति. Caus. *Aor. p.* अलीलपत् or अललापत्.*

9. चुप [मंदायांगतौ] *intr.* to move ſlow. *tr.* to approach ſlowly.† चोपति. चुचोप. चोपिता.

10. तुप. 11. तुंप. 12. त्रुप. 13. त्रुंप. 14. तुफ. 15. तुंफ. 16. त्रुफ. 17. त्रुंफ [हिंसार्थाः] to kill.‡ तोपति. तुतोप. Alſo तुंपति. तुतुंप (3d *du.* तुतुंपतुः‖). तुंपिता. *Ben.* तुप्यात्.‖ So त्रोपति. त्रुंपति. तोफति. तुंफति. त्रोफति. त्रुंफति.

18. पर्प. 19. ऋफ. 20. ऋफि. 21. अर्ब. 22. पर्ब. 23. लर्ब. 24. वर्ब. 25. मर्ब. 26. कर्ब. 27. खर्ब. 28. गर्ब. 29. शर्ब. 30. षर्ब. 31. चर्ब [गतौ] *tr.* to go, move, or approach.§ पर्पति. पपर्प.

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of the cauſal असीसपत् or असीषपत्. But that is erroneous; and only the deſiderative is excepted from the regular permutation. See Ch. 18. §. ii. 3.

Sa'cat'a'yana and Cshi'raswa'mi' here notice, as a various reading, षच, with this acceptation. *Ex.* सचति.

* Ma'd'hava and Vo'pade'va here exhibit an optional formation of the aoriſt paſt in the cauſal; yet this verb is not enumerated among the twelve roots, which are intended by the rule, cited in this place by Ma'd'hava. (Ch. 19. §. v. 2. *).

† Vo'pade'va's interpretation is शनैर्गतिः. Rama'na't'ha makes the verb tranſitive.

‡ See तुंप, तुंप, तुफ and तुंफ 6th cl. and तुपि 10th cl.

‖ Since the root is terminated by a conjunct, the affixes are not diſtinguiſhed by a mute ऊ in the remote paſt (Ch. 16. §. iv. 1.); but they are, in the imperative (लिङ्) denoting a benediction (Ch. 16. §. iii. 8.): the penultimate न् is therefore retained in the one, and expunged in the other. Ch. 19. §. vii. 1.

The ſimple root तुंप, (not its *Charcarita* derivative,) being preceded by प्र, and governed by a word ſignifying a 'cow,' requires the prefix सुट् (स). *Ex.* प्रस्तुंपतिगौः. Int. प्रतोतुंपीति.

§ Causica, as is remarked by Ma'd'hava, reads अंब &c. with a penultimate न्; inſtead of अर्ब &c. (21.) with a penultimate ऋ. Accordingly, Vo'pade'va exhibits theſe roots by pairs, अर्ब and अंब &c. To moſt of them, he properly aſſigns this only acceptation.

पर्पिता: So रफति. And रंफति. Likewiſe अर्बति. आनर्ब. Alſo पर्बति. लर्बति. वर्बति. मर्बति. कर्बति. खर्बति. गर्बति. शर्बति. सर्बति (CAUS. *Aor. p.* असिषर्बत्). चर्बति.

32. कुबि [छादने] *tr.* to cover, clothe, or hide.* कुंबति.

33. लुबि. 34. तुबि [अर्दने] *tr.* to hurt, pain, or excruciate.† लुंबति. तुंबति.

35. चुबि [वक्त्रसंयोगे] *tr.* to kiſs.‡ चुंबति. चुचुंब.

36. षृभु. 37. षृंभु [हिंसार्थौ] to kill.‖ सर्भति. ससर्भ. सर्भिता. DES. सिसर्भिषति. So सृंभति. ससृंभ. *Imp. &c. Ben.* सृभ्यात्.

38. ष्णुभ. 39. ष्णुंभ [भाषणे] *tr.* to ſpeak. *intr.* to ſhine. *tr.* to kill.§ शोभति. शुशोभ. And ष्णुभति. ष्णुष्णंभ.

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(गतिः or सर्पणं) 'to move, go or approach:' but to others (viz. अर्ब, शर्ब, रफि, रफ and वर्फ) he allots another ſenſe alſo, (हिंसा or बधः) 'to kill.' He follows MAITRE'YA, in reading वर्फ inſtead of पर्प; yet this variation is unnoticed by MA'D'HAVA and BHAT'T'O'JI. They have equally paſſed unnoticed MAITRE'YA'S omiſſion of लर्ब (23.); yet, in this inſtance alſo, he is followed by VO'PADE'VA. But this laſt author adds, as ſynonymous roots, घर्ब and घंब, तर्ब and तंब; नर्ब and नंब; alſo सर्ब and संब, in addition to षर्ब and षंब.

* VO'PADE'VA interprets the root by स्तृतिः, which his commentator expounds आच्छादनं. See कुबि 10th cl.

† DURGA'DA'SA explains अर्दनं by (बधः) 'killing.' See तुबि and लुबि 10th cl.

‡ VO'PADE'VA'S interpretation is चुंबनं; which DURGA'DA'SA expounds मुखसंयोगः. See चुबि 10th cl. If reciprocity be ſignified, this, like other verbs, is deponent. *Ex.* चुंबते. चुचुंबे. See Ch. 20. §. ii. †.

‖ MAITRE'YA remarks, that ſome read षिभु and षिंभु; but the *Tarangin'i* exhibits सृभु and सृंभु, deeming it here unneceſſary to ſtate ष for the original radical (See Ch. 18. §. ii. 1. and 3.). MA'D'HAVA and BHAT'T'O'JI concur with MAITRE'YA in preferring the original reading षृभु and षृंभु. However, VO'PADE'VA ſtates स्रिंभु, स्रिभु and सृभु; as alſo षिंभु.

§ MAITRE'YA'S interpretation of theſe verbs is [हिंसायां] to 'kill.' SWA'MI' omits the

# ARTICLE XI.

*Verbs terminated by Nasal Consonants, with Mute Vowels Gravely Accented, and containing Efficient Vowels Acutely Accented.*

1. विणि. 2. वुणि. 3. वृणि [ग्रहणे] *tr.* to take or accept. विण्णे.* जिविण्णे. विण्णिता. So वुण्णे. जुवुण्णे. Also वृण्णे. जवृण्णे.

4. वुण. 5. वूर्ण [भ्रमणे] *intr.* to whirl, or turn round.† वोण्णे. जुवुणे. वोणिता. So वूर्णे. जुवुर्णे.

6. पण [व्यवहारेस्तुतौच] *intr.* to negociate, treat, or transact business. *tr.* to praise.‡ पण्णे. पेणे. पणिता. But, in the second acceptation, पणायति.

7. पन [च] *tr.* to praise.‖ पनायति. पेने or पनाथांचकार &c. पनिता or पनायिता. *Imp. &c.* पनायेत् and *Ben.* पनाय्यात् or पनिषीष्ट.

8. भाम [क्रोधे] *intr.* to be angry, wrathful, or impatient, भामते. बभामे. भामिता.

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first root (शुभ), but DURGA expounds it [भासने] 'to shine;' and GUPTA reads षुभ. However, BHAT'T'O'JI notices both these variations of meaning, as applicable to both the roots exhibited in the text. VO'PADE'VA states षुंभ, with शुभ and शुंभ 6th cl. as signifying [हिंसने] 'to kill;' and [दीप्तौ] 'to shine.' DURGA'DA'SA remarks, that the ancients placed these two verbs, with both these acceptations, among verbs of the first class. See शुभ Ch. 22. §. 1. and शुभ and शुंभ 6th cl.

* न् (नुम्) is inserted; and converted into ण् on account of the contiguous radical ण्. See Ch. 19. §. vii. 3. and Ch. 3. §. iii. 7.

† VO'PADE'VA states वूर्ण as admitting both voices in this conjugation. See वुण and वूर्ण 6th cl.

‡ This verb is regular in its first acceptation; and irregular, like the following root, in its second sense.

‖ This, and the preceding root, with the like acceptation, take the affix आय before *sârvadhâtucas*; and, optionally, before *ârdhadhâtucas*. See x. 1. ‡.

9. क्षमूष् [सहने] *tr.* to bear or endure.* क्षमते. चक्षमे (2d *sing.* चक्षमिषे or चक्षंसे 2d *pl.* चक्षमिध्वे or चक्षंध्वे 1ft *du.* चक्षमिवहे or चक्षण्वहे 1ft *pl.* चक्षमिमहे or चक्षण्महे).† *Aor. f.* क्षमिष्यते or क्षंस्यते. *Imp. &c.* क्षमेत and *Ben.* क्षमिषीष्ट or क्षंसीष्ट. *Aor. p.* अक्षमिष्ट or अक्षंस्त. PASS. क्षम्यते. *Aor. p.* अक्षमि. DES. चिक्षमिषते or चिक्षंसते. INT. चंक्षम्यते and चंक्षमीति or चंक्षंति. *Aor. p.* अचंक्षमीत्. CAUS. क्षमयति. *Aor. p.* अचिक्षमत्.

10. कमु [कांतौ] *tr.* to desire.‡ कामयते. चकमे or कामयांचक्रे &c. कामयिता or कमिता. कामयिष्यते or कमिष्यते. कामयतां. अकामयत. कामयेत and *Ben.* कामयिषीष्ट or कमिषीष्ट. अचीकमत or अचकमत. अकामयिष्यत or अकमिष्यत. PASS. क्रम्यते. *Aor. p.* अक्रामि. CAUS. कामयति.

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* VO'PADE'VA's interpretation of the root is मर्षः, which his commentator expounds by सहनं. See क्षमु 4th cl.

† The uſe of the prefix इट् is optional on account of the mute उ (Ch. 17. §. i. 1.). The final म् is converted into न् before म् and व् (Ch. 18. §. iii. 4.); and is permuted with ण् on account of the preceding ष् (Ch. 4. §. iii. 14.) contained in the conjunct क्ष.

The penultimate is not permuted in the aoriſt paſt of the paſſive, becauſe it is acutely accented (Ch. 19. §. iv. 5.): nor in the ſame tenſe of the *Charcarita*, ſince the root ends in म् (Ch. 19. §. iv. 6. *.); nor in the cauſal, ſince the root ends in अम् and is therefore (Ch. 22. §. 2. iii. 2.) fictitiouſly diſtinguiſhed by a mute म् (Ch. 19. §. iii. 4.).

‡ BHAT'T'O'JI explains कांतिः by इच्छा. VO'PADE'VA's expoſition of the root is स्पृह्. He makes this a verb of the 10th cl. but the beſt authorities place it here, as an irregular one.

The root requires णिङ् (Ch. 16. §. ii. 12.) before *ſárvad'hátucas*, and admits that affix before *árd'had'hátucas*. The conſequent derivative is deponent, in right of the mute ङ्. णि is converted into अय् before आम् &c. (Ch. 19. §. ii. 2.); and the penultimate अ becomes *vriid'hi* on account of the mute ण् (Ch. 19. §. iv. 4.).

## ARTICLE XII.

*With Mute Vowels Acutely Accented.*

1. अण. 2. रण. 3. वण. 4. भण. 5. मण. 6. कण. 7. क्वण. 8. व्रण. 9. भ्रण. 10. ध्वण [शब्दार्थाः] *intr.* to ſound.* अणति. आण. अणिता. DES. अणिणिषति. CAUS. आणयति. *Aor. p.* आणिणत्. So रणति. ररण (3d *du.* रेणतुः). रणिता. *Aor. p.* अरणीत् or अरणीत्. DES. रिरणिषति. INT. रंरण्यते and रंरणीति or रंरंटि. CAUS. राणयति. *Aor. p.* अरीरणत् or अरराणत्. Alſo वणति. ववाण (3d *du.* ववणतुः. 2d *ſing.* ववणिथ). Likewiſe भणति. बभाण. मणति. ममाण (*du.* मेणतुः). कणति. चकाण. क्वणति. चक्वाण. व्रणति. वव्राण. भ्रणति. बभ्राण. ध्वणति. दध्वाण.

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चङ् is the ſubſtitute for च्लि, in the Aor. p. ſince the verb is terminated by णि (Ch. 16. §. iii. 12.); and a blank is ſubſtituted for णि, before an *árd'had'hátuca* devoid of the prefix इट् (Ch. 19. §. ii. 2.). The penult remains ſhort before णि followed by चङ् (Ch. 19. §. v. 2.).

In the prior ſyllable, which muſt be here treated, as if the affix were सन् (Ch. 18. §. iv. 3. 6. 10.), इ is ſubſtituted for अ and converted into ई. But it is not ſo treated before चङ् employed in the aoriſt paſt, without the intervention of णिङ् (Ch. 16. §. iii. 12. *.).

This verb, with a few others, is not conſidered to contain a mute म्, though it end in अम् (Ch. 22. §. 2. iii. 5.).

Again, although it end in म् with an efficient vowel acutely accented, it permutes the penult before चिण् (Ch. 19. §. iv. 5. ‖.).

* The *Samanta* adds another ſynonymous root ध्वण. MA'D'HAVA remarks, that certain authors read व्रण, contrary to the opinion of all the reſt. VO'PADE'VA exhibits that, with a ſimilar variation of another root, वण. He alſo ſtates चण with this acceptation; and he and

11. ओणृ [अपनयने] *tr.* to remove, take away, or abſtract. ओणति.† ओणांचकार &c. ओणिता. Des. ओणिणिषति. Caus. ओणयति. *Aor. p.* औणिणत्.‡

12. शोणृ [वर्णगत्योः] *intr.* 'to be red. *tr.* 'to move or approach.‖ शोणति. प्युशोण. शोणिता. Des. प्युशोणिषति. Int. शोशोण्यते and शोशोणीति or शोशोण्टि. Caus. शोणयति. *Aor. p.* अप्युशोणत्.

13. श्रोणृ [संघाते] *tr.* to heap together. श्रोणति.

14. श्लोणृ [च] *tr.* to heap together. श्लोणति.

15. पैणृ [गतिप्रेरणश्लेषणेषु] *tr.* 'to go or approach. 'to commend, or direct an act. 'to touch or embrace. 'to pound or grind.§ पैणति. पिपैण. पैणिता.

16. ध्रण [शब्दे] *intr.* to ſound, as a drum or other inſtrument. ध्रणति. Int. *Charc.* दंध्रंनि.¶

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his commentator allot various ſhades of meaning to ſome of theſe verbs: viz. कण [आर्तस्वरे] 'to cry, as in diſtreſs;' भण (व्यक्तवाक्यं) 'to utter articulate ſounds;' मण [कूजे] 'to ſound inarticulately.'

कण, रण, भण and वण, optionally make the vowel ſhort, in the aoriſt paſt of the cauſal (Ch. 19. §. v. 2. *). See रण Ch. 22. §. 2. xi. 20. and 42. and कण, 10th cl. and Ch. 22. §. 2. ii. 19.

* Vo'pade'va's interpretation is अपसारः.

† In compoſition with a prepoſition in आ, the diphthong is retained (Ch. 3. §. ii. 2. ¶). *Ex.* प्रोणति.

‡ The mute ञ prevents the ſhortening of the radical penultimate (ओ) previouſly to reduplication, in the aoriſt paſt of the cauſal. (Ch. 19. §. v. 2.).

‖ Durga'da'sa remarks, that the term (वर्णः) here indicates a red colour.

§ Ma'd'hava and Bhatto'ji notice, as a various reading, लैणृ. Vo'pade'va reads पेणृ [पेणे गतौ श्लेषे]; and Durga'da'sa interprets पेषः by (चूर्णीकरणं) 'levigating, or reducing to duſt or powder.'

¶ The radical final is न् permuted on account of the preceding ङ्. Hence, in the *Charcarita*,

17. कनी [दीप्तिकांतिगतिषु] *intr.* to ſhine. *tr.* to deſire or love. to go or approach.* कनति. चकान. कनिता.

18. ष्टन. 19. वन [शब्दे] *intr.* to ſound. स्तनति. तस्तान. स्तनिता. DES. तिस्तनिषति.† CAUS. स्तनयति. *Aor. p.* अतिष्टनत्. Alſo वनति. ववान (3d *du.* ववनतुः). वनिता.

20. वन. 21. षण [संभक्तौ] *tr.* to ſerve or honour.‡ सनति. ससान (3d *du.* सेनतुः). सनिता. *Imp. &c. Ben.* सायात् or सन्यात्.‖ DES. सिसनिषति or सिषासति INT. सासायते or संसन्यते, and संसनीति or संसंति.

22. अम [गत्यादिषु] *tr.* to move or approach. *intr.* to ſound. *tr.* to ſerve or honour.§ अमति. आम (3d *du.* आमतुः). अमिता. DES. अमिमिषति. CAUS. आमयति.

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the dental terminations are retained.

* VO'PADE'VA'S term for the ſecond acceptation is प्रीः, which DURGA'DA'SA interprets by (प्रीतिः) 'affection.'

† VO'PADE'VA, as uſual, exhibits two roots ष्टन and स्तन; making optional the permutation of the efficient initial, inſtead of regulating it. See Ch. 18. §. ii. 3.

‡ MAITRE'YA remarks, that the firſt root, वन, is repeated, on account of the difference of import. See 19.

The radical final of the ſecond root is न् permuted on account of the preceding षू. DURGA'DA'SA interprets संभक्तिः by सेवनं. See वनु and षणु 8th cl. and वनु Ch. 22. §. 2. iii. 4.

‖ आ is optionally ſubſtituted for the final conſonant, in this verb (Ch. 19. §. i. 2. *.), before यू diſtinguiſhed by a mute क् or ङ्; and muſt be ſo, before सन् devoid of the prefix इट्. Now the uſe of the prefix is optional with this root, before that affix (Ch. 17. §. i. 3. †.).

§ The acceptations of this root are thoſe of the four laſt verbs, with the third ſenſe of the preceding. VO'PADE'VA exhibits the ſame three acceptations, ſtating भजनं for the laſt. *This* root, though ending in अम्, is not diſtinguiſhed by a mute म् (Ch. 22. §. 2. iii. 5.). See अम 10th cl.

23. द्रम 24. द्रम्भ. 25. मीमृ [गतौ] *tr.* to go or approach.* द्रमति. ददरीम. द्रमिता. *Aor. p.* अद्रमीत्. Caus. द्रमयति.† *Aor. p.* अदिद्रमत्. Alſo द्रम्भति. जद्रम्भ. द्रम्भिता. Likewiſe मीमति. मिमीम.

26. चमु. 27. क्रमु. 28. जमु. 29. ऊमु [अदने] *tr.* to eat.‡ चमति.‖ चचाम (3d *du.* चेमतुः). चमिता. *Aor. p.* अचमीत्. Caus. चामयति. Alſo क्रमति. चक्राम. क्रमिता. Caus. क्रमयति. Likewiſe जमति. जजाम (3d *du.* जेमतुः). So ऊमति. जऊाम.

30. क्रमु [पादविक्षेपे] *intr.* to ſtep or walk. क्रामति§ or क्राम्यति. चक्राम (3d *du.* चक्रमतुः). क्रमिता. क्रमिष्यति. क्रामतु or क्राम्यतु. अक्रामत् or अक्राम्यत्. क्रामेत् or क्राम्येत्; and *Ben.* क्रम्यात्. अक्रमीत्. अक्रमिष्यत्. Caus. क्रमयति. *Aor. p.* अचिक्रमत्. Alſo क्रमते or क्रम्यते. चक्रमे. क्रंता. क्रंस्यते. क्रमतां or क्रम्यतां. अक्रमत or अक्रम्यत. क्रमेत or क्रम्येत and *Ben.* क्रंसीष्ट. अक्रंस्त. अक्रंस्यत.

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* Some, as Ma'd'hava remarks, add to the laſt root another acceptation, [शब्दे च] 'to ſound.'

† Since the verb ends in अम्, it is diſtinguiſhed by a mute म्; and the penult is conſequently ſhort (Ch. 19. §. iii. 4.) in the cauſal.

‡ Maitre'ya remarks, that ſome add another root, जिमु. *Ex.* जेमते. Vo'pade'va, accordingly, inſerts it. See चमु 5th cl.

‖ This verb, joined with the prepoſition आङ्, prolongs the vowel, when a mute श् follows (Ch. 19. §. vi. 2.). *Ex.* आचामति. It permutes the penult before चिण्. *Ex.* आचामि. Not ſo, with other prepoſitions. *Ex.* विचमति. पर्यचमि. The verb चम्, though ending in अम्, is not diſtinguiſhed by a mute म्. (Ch. 22. §. 2. iii. 5.).

§ This is one of the verbs, which optionally admit either श्यन् or शप् (Ch. 16. §. ii. 7. t.).

# ARTICLE XIII.

*Verbs terminated by Semivowels, with Mute Vowels Gravely Accented; and containing Efficient Vowels Acutely Accented.*

1. अय. 2. वय. 3. पय. 4. मय. 5. चय. 6. नय. 7. णाय.

[गतौ] *tr.* to go, move, or approach.* अयते.† अयांचक्रे. &c.‡

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It prolongs the vowel in the active voice (Ch. 19. §. vi. 2.); but not in the middle, nor in the paſſive. However, VO'PADE'VA, who interprets it, [गतौ] 'to go,' makes its vowel ſhort (*Ex.* क्रम्यति), againſt the opinion of other authors. The ſimple verb is, in general, optionally deponent; but indiſpenſably ſo, when unobſtructed progreſs, cheerful perſeverance, or ſucceſſive growth, is ſignified. In theſe acceptations, it is deponent in conjunction with the prepoſitions उप and परा, but not ſo, with other prepoſitions; nor with thoſe two, in other acceptations. It is deponent likewiſe, in conjunction with आङ्, ſignifying the riſing of a ſtar or planet (and here the verb is intranſitive, according to CAYYAT'A). The ſame is deponent alſo, with the prepoſition वि, provided it ſignify 'to pace;' or with प्र or उप uſed ſynonymouſly, to mark the commencement of an act; not variouſly, as, for example, to ſignify departure or approach.

When the verb thus becomes deponent, as alſo in the paſſive voice, and in other inſtances, where the reflective affixes are employed, this root refuſes the prefix इ, before *ârd'hadh'âtukas* (Ch. 17. §. i. 1. ‡). However, grammarians conteſt this unqualified concluſion, for reaſons explained by HARADATTA; and ſome of them, in certain inſtances, admit, while others again require, the prefix before reflective affixes. At all events, the 2d ſing. of the remote paſt in the active voice, indiſpenſably requires the prefix (Ch. 17. §. i. 6.); becauſe the verb does, without queſtion, admit that prefix, before नासि, in the active voice.

Since the root ends in अम्, it is fictitiouſly diſtinguiſhed by a mute म्, and the penult is ſhort in the cauſal. But ſome, as VA'MANA remarks, make the rule (Ch. 19. §. iii. 4.) optional. *Ex.* संक्रमयति or संक्रामयति.

* MAITRE'YA adds a ſecond acceptation to the laſt root; णाय [रक्षणेच] 'to guard or preſerve.' Others, as MA'D'HAVA obſerves, extend that ſignification to the preceding verb alſo. Accordingly VO'PADE'VA exhibits both theſe roots (नय and णाय) with both interpretations. He adds a variation of the laſt root, नय, with the ſimple acceptation of [गतौ] 'to go.' Some vocabularies likewiſe inſert षय; but this is omitted by MAITRE'YA and the reſt, as remarked by MA'D'HAVA.

† With this verb, a prepoſition, containing ऌ, ſubſtitutes ल् (Ch. 18. §. iii. 2.). *Ex.* प्लायते. पल्लायते.

Unleſs the root इ be admitted with the ſame acceptation (viii. 32.), the verb अय is not invariably deponent. *Ex.* उदयति.

‡ This root takes the affix आम् by ſpecial rule. Ch. 16. §. ii. 2. ‡.

अयिता. DES. अयियिषते. CAUS. आययति. So वयते. ववये. वयिता. DES. विवयिषते. INT. वावय्यते and वावयीति or वावति. CAUS. बाययति. Alſo पयते. पेये. पयिता. Likewiſe मयते. मेये. मयिता. And चयते. चेये. चयिता. So तयते. तेये. तयिता. And नयते (प्रणयते). नेये. नयिता.

8. दय [दान गति रक्षण हिंसा दानेषु] *tr.* to give. to move. to protect. to kill. to take. दयते.* दयांचक्रे &c. दयिता.

9. रय [गतौ] *tr.* to go, move, &c.† रयते.

10. ड्वयी [तंतुसंताने] *tr.* to ſew. ड्वयते. ड्वयांचक्रे &c. ड्वयिता. CAUS. ड्वययति.

11. पूयी [विशरणेदुर्गंधेच] *tr.* to ſplit or cleave. *intr.* to ſtink. पूयते. पुपूये. पूयिता. CAUS. पूययति. *Aor. p.* अपूपुयत्.

12. क्नूयी [शब्देउंदेच] *intr.* to ſound. to be wet. to ſtink.‡ क्नूयते. चुक्नूये. क्नूयिता. CAUS. क्नोपयति.‖ *Aor. p.* अचुक्नुपत्.

13. ह्मायी [विधूनने] *intr.* to quake or tremble.§ ह्मायते. चह्माये. ह्मायिता. CAUS. ह्मापयति. *Aor. p.* अचिह्मपत्.¶

14. स्फायी, 15. ओप्यायी [वृद्धौ] *intr.* to grow or increaſe. स्फायते. पस्फाये. स्फायिता. CAUS. स्फावयति. *Aor. p.* अपिस्फावत्.* Alſo प्यायते. पिप्ये (3d *du.* पिप्याते. *pl.* पिप्यिरे. 2d *ſing.* पिप्यिषे. *du.*

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* The verb governs the ſixth caſe, in certain circumſtances. See Syntax.
It takes आम् in the remote paſt, by ſpecial rule. Ch 16. §. ii. 2. ‡

† VO'PADE'VA adds a ſynonymous root, लय.

‡ The third ſenſe is added on the authority of VO'PADE'VA; and might be inferred from the particle in the text: but it is unnoticed by MA'D'HAVA and BHAT'T'O'JI.

‖ The inflective root of this verb, as of the following likewiſe, takes the augment प् before णि. Ch. 17. §. iv. 1. ‡.

§ RAMA'NA'T'HA offers a different interpretation, and makes the verb tranſitive: but he acknowledges, that the uſe of the verb differs from his interpretation.

¶ The root takes the augment प्, in the cauſative. Ch. 17. §. iv. 1. ‡.

* यू is here converted into व् before णि. Ch. 17. §. iv. 1. ‡.

पिप्याथे. *pl.* पिप्यिध्वे. 1ſt *du.* पिप्यिवहे). * प्यायिता. *Aor. p.* अप्यायि† or अप्यायिष्ट. INT. पेपीयते‡ and पाप्यायीमि or पाप्याति.

16. नायृ [संतानपालनयोः] *tr.* to ſpread in a continuous ſtream. ² to cheriſh or protect. ‖ नायते. तनाये. नायिता. *Aor. p.* अनायि or अनायिष्ट.§ CAUS. *Aor. p.* अननायत्.

17. शल [चलनसंवरणयोः] *intr.* ¹ to move or quake. *tr.* ² to cover. ¶ शलते. शेले. शलिता. CAUS. शालयति. *Aor. p.* अशीशलत्.

18. वल. 19. वल्ल [संवरणेसंचरणेच] *tr.* ¹ to cover. ² to move.** वलते. ववले. वलिता. CAUS. वलयति.†† So वल्लते. ववल्ले. वल्लिता.

20. मल. 21. मल्ल. [धारणे] *tr.* to hold. मलते. मेले. मलिता. So मल्लते. ममल्ले.

22. भल. 23. भल्ल [परिभाषणहिंसादानेषु] *tr.* to tell or deſcribe. ¹ to kill or hurt. ³ to give.‡‡ भलते. बभले. So भल्लते. बभल्ले.

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* The root is converted into पी in the remote paſt (Ch. 18. §. v. 3.); and, after reduplication, the inflective root, ſubſtitutes the ſemivowel before vowels (Ch. 19. §. iii. 2.).

† Here चिण् is optionally ſubſtituted for चि. Ch. 16. §. iii. 12. ‖. p. 142.

‡ पी is ſubſtituted for the root, before यङ् (Ch. 18. §. v. 3.); but not before a blank ſubſtituted for it.

‖ MA'D'HAVA and BHAT'T'O'JI interpret संतानः by प्रबंधः. VO'PADE'VA ſtates संततिः, which DURGA'DA'SA interprets विस्तारः.

§ Here alſo चिण् is optionally admitted in the Aor. p. Ch. 16. §. iii. 12. ‖. p. 142.

¶ See शल Ch. 22. § iii.

** This double interpretation, which ſeems to originate in a various reading, is countenanced by MA'D'HAVA and BHAT'T'O'JI. But MAITRE'YA ſtates the firſt acceptation only: and ſo does VO'PADE'VA; for his interpretation (स्तृतिः) is here, as well as under the preceding root, expounded by DURGA'DA'SA as the ſame with संवरणं.

†† For this root fictitiouſly contains a mute मु (Ch. 19. §. iii. 4. †). See Ch. 22. §. 2. *ii* 42. a note.

‡‡ See भल 10th cl.

24. कल [शब्दसंख्यानयोः] *intr.* 'to ſound. *tr.* 'to count. कलते. चकले.

25. कल्ल [अव्यक्ते शब्दे] *intr.* 'to ſound indiſtinctly. 'to be ſilent.* कल्लते.

26. तेवृ. 27. देवृ [देवने] *tr.* to play or ſport.† तेवते. तितेवे. तेविता. DES. तितेविषते. INT. तेतेव्यते.‡ CAUS. तेवयति. *Aor. p.* अतितेवत्. So देवते. दिदेवे.

28. षेवृ. 29. गेवृ. 30. ग्लेवृ. 31. पेवृ. 32. मेवृ. 33. म्लेवृ [सेवने] *tr.* to gratify by ſervice &c.‖ सेवते (परिषेवते). सिषेवे. सेविता. CAUS. सेवयति. *Aor. p.* असिषेवत्. So गेवते. जिगेवे. ग्लेवते. जिग्लेवे. पेवते. पिपेवे. Alſo मेवते. म्लेवते.

34. रेवृ [प्लवगतौ] to leap or jump; to move by leaps.§ रेवते.

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* SWA'MI' reads अशब्दे; and interprets it as intending ſilence. VO'PADE'VA ſtates three acceptations; [कूजनेशब्देऽशब्दे] '1 to ſound ill. 2 to ſound. 3 to be mute.'

† DURGA'DA'SA explains the term by (क्रीडा) 'play;' which agrees with HELA'YUD'HA's inſtances of the uſe of theſe verbs. However, BHAT'T'AMALLA here interprets the ſame term by (रोदनं) 'lamentation.' See दिवि xiv. and दिवु 4th and 10th cl.

‡ Verbs ending in व्, which is convertible into उ (उठ्) before certain terminations *(ſee Derivation of Participles)*, do not admit the *Charcarita* form. The reaſon is explained by CAYYAT'A in his notes to the *Bháſhya*.

‖ MAITRE'YA adds शेवृ, स्वेवृ and केवृ; upon the authority of "ſome." The *Nyáſa*, and others, improperly make the initial of सेवृ originally dental (Ch. 18. §. ii. 4. §.); and ſome, as MA'D'HAVA obſerves, add two other roots ष्लेवृ and क्लेवृ. VO'PADE'VA omits शेवृ and क्लेवृ; but inſerts the reſt. He ſtates षेवृ and सेवृ as both deponent and common, againſt the opinion of others, as is remarked by his commentator; and, under theſe two roots DURGA'DA'SA explains the term (सेवनं) in three ſenſes (आराधनं, उपभोगः and आश्रयणं) 'worſhip, feeling, and reliance.' MAITRE'YA, who had already inſerted पेवृ and मेवृ in a preceding article (ix. 13. ‖.), here remarks, that the finals of the roots differ.

§ MA'D'HAVA explains प्लवगतिः by प्लुतगतिः. So VO'PADE'VA ſtates प्लुतिः,

## ARTICLE XIV.

*With Mute Vowels Acutely Accented.*

1. मय [बंधने] *tr.* to bind.* मय्यति. ममय. मयिता. *Imp. &c.* मय्येत् and *Ben.* मय्यात् or मय्यात्.† *Aor. p.* अमयीत्. INT. मामय्यते or मामय्यते; and मामयीति or मामति (3d *du.* मामौतः. *pl.* मामय्यति. 2d *sing.* मामय्यीषि or मामसि. *du.* मामौथः. *pl.* मामौथ. 1st *sing.* मामय्यीमि or मामौमि. *du.* मामावः. *pl.* ममौमः).‡

2. षूर्द्य. 3. ईर्द्य. 4. ईर्ष्य [ईर्ष्याधाः] *tr.* to envy.‖ सूर्द्यति. सुषूर्द्य. सूर्द्यिता. So ईर्द्यति. ईर्द्यांचकार &c. ईर्द्यिता. DES.

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which his commentator interprets, प्लवेनगमनं. But MAITRE'YA makes प्लव a separate root, as he had before done with a similar one inserted by him in a preceding article (ix. 13. ‖.); and he here adds, as a various reading, पव [इत्येके]. MA'D'HAVA cenſures that ſeparation of the terms. However, VO'PADE'VA aſſigns to the root इवृ, as a ſecond acceptation, the ſimple ſenſe of (व्रजः) 'to move or walk;' and alſo ſtates a diſtinct verb प्लव [गत्यां] 'to move;' his commentator too endeavours to juſtify its inſertion. See प्लुङ् Ch. 23. §. ii. 2.

* DURGA'DA'SA obſerves, that "ſome" read मय्य; but no authority appears for this remark.

† The ſemivowel is optionally expunged before the like ſemivowel, being itſelf preceded by a conſonant. Ch. 3. §. iii. 2.

‡ This root does admit the *Charcarita* form, according to MA'D'HAVA and others, notwithſtanding the neceſſity for converting व् into उ, after expunging the final य्, before certain terminations (See xiii. 26. ‡.).

The final य्, and afterwards the penult व्, are in general expunged before a (वल्) conſonant (Ch. 16. §. iii. 9.): but, if a naſal one follow, or a झल् conſonant diſtinguiſhed by a mute क् or ङ्, then व्, terminating an inflective root, is converted into उ (उव्); and that again coaleſces with आ in the correſpondent *vrídd'hi* form (Ch. 3. §. ii. 2. ¶.).

‖ VO'PADE'VA varying the radical initial, ſtates another root, सूर्द्य, with *this*, and another

ईर्चिक्ष्यिषति. CAUS. ईर्क्ष्ययति. *Aor. p.* ऐर्चिक्ष्यत्. Also ईर्ष्यति. ईर्ष्यांचकार &c. DES. ईर्ष्यियिषति or ईर्ष्यिषिषति.* CAUS. ईर्ष्ययति. *Aor. p.* ऐर्ष्यियत् or ऐर्षिष्यत्.*

5. हय [गतौ] *tr.* [1]to move. [2]to worship. *intr.* [3]to sound. [4]to be weary.† हयति. जहाय. हयिता. *Aor. p.* अहयीत्.‡ INT. जाहय्यते and जाहयीति or जाहति. CAUS. हाययति. *Aor. p.* अजीहयत्.

6. शुच्य [अभिषवे] *intr.* [1]to bathe. *tr.* [2]to distil. [3]to express or squeeze out. [4]to pain or distress. [5]to churn.‖ शुच्यति. शुशुच्य. शुच्यिता. CAUS. शुच्ययति. *Aor. p.* अशुशुच्यत्.

7. चुच्य [इत्येके] to bathe &c.§

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acceptation [अनादरे] 'to slight.' DURGA'DA'SA repeats, under all three roots, the remark, that some make them terminate with a double य्. He gives two explanations of their import; '[1]impatience of another's rise, and [2]impatience of another's faults.' These verbs govern the fourth case or dative.

* In this verb, the third syllable, or, as some interpret the rule, the third consonant, is doubled. (Ch. 18. §. iv.).

† MA'D'HAVA remarks, that this root has other acceptations [भक्तिशब्दयोरपि] '[2]to worship. [3]to sound.' One *D'hátupáta* countenances this. However, BHAT'T'O'JI has left it unnoticed; and VO'PADE'VA makes the root synonymous with a subsequent one (8.) in two acceptations.

‡ अ, though prosodially short in a root beginning with a consonant, is not here permuted with the *vrĭdd'hi* letter, before सिच् preceded by इट्, because the root ends in य् (Ch. 19. §. iv. 6. *.).

‖ MA'D'HAVA and BHAT'T'O'JI explain the term by (अवयवानां शिथिलीकरणं) 'loosening of integrant parts;' (सुरायाः संधानं) 'distilling of liquor;' and (स्नानं) 'bathing.' DURGA'DA'SA states the last with three other senses of the same term (मंथनंपीडनं and संधानं). MAITRE'YA, as cited by MA'D'HAVA, who is followed by BHAT'T'O'JI, adds चुच्य as a various reading. But his text exhibits शुच्यी, with चुच्यी as its variation. VO'PADE'VA likewise exhibits both roots with a mute ई; and DURGA'DA'SA remarks in both instances, that some double the final य्.

§ See the preceding note.

8. हर्य्य [गतिकांत्योः] *tr.* to go. to desire.* हर्य्यति. जहर्य्य. हर्य्यिता. *Aor. p.* अहर्य्यीत्. INT. जाहर्य्यते and जाहर्य्यीति or जाहर्त्ति. CAUS. हर्य्ययति. *Aor. p* अजहर्यत्.

9. अलं [भूषणपर्याप्तिवारणेषु] *tr.* to adorn. *intr.* to be able. *tr.* to prevent.† अलति. आल. अलिता. *Aor. p.* आलीत्.‡ CAUS. आलयति. *Aor. p.* आलिलत्.

10. जिफला [विशरणे] *tr.* to divide, cleave, or split.‖ फलति. पफाल (3d *du.* फेलतुः. § *pl.* फेलुः. 2d *sing.* फेलिथ). फलिता. *Aor. p.* अफालीत्. DES. पिफलिषति. INT. पंफुल्यते and पंफुलीति or पंफुलूति.¶ CAUS. फालयति. *Aor. p.* अपीफलत्.

11. मील. 12. श्मील. 13. स्मील. 14. ष्मील [निमेषणे]

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* The concurrent authority of MAITRE'YA, MA'D'HAVA and BHAT'T'O'JI, and one *Dhātupāt'a* is here followed. But another vocabulary of roots states हय [गतौ] हर्य [क्लांतौच]. VO'PADE'VA, adopting this last interpretation for both roots, explains them [कुमे गतौ] 'to be weary. to move.'

† MAITRE'YA remarks, that the mute vowel is nasal; and that some consider it as circumflexed. Hence the verb admits the middle voice. *Ex.* अलते.

DURGA'DA'SA interprets the second acceptation by सामर्थ्य; which is one of the senses of पर्याप्तिः according to the *Vis'wapracās'a*.

‡ आ, being here contiguous to a final लृ, indispensably becomes *vrīdd'hi* before सिच् in the active voice (Ch. 19. §. iv. 6.). *Ex.* मामवानालीत्.

‖ MAITRE'YA subjoins two synonymous roots, फुल and फुलू, which are unnoticed by MA'D'HAVA and the rest, and which appear erroneous. VO'PADE'VA's interpretation of the root is भिद्. See 24.

§ The substitution of ए for आ, and rejection of the prior syllable, take place by special rule. Ch. 19. §. iii. 8. §.

¶ In the intensive of this root, the prior syllable takes the augment; and the vowel, contained in the subsequent syllable, is changed to ऊ. Ch. 18. §. iv. 9. *.

*intr.* to wink or twinkle.* मीलति. मिमील. मीलिता. Caus. मीलयति. *Aor. p.* अमीमिलत् or अमिमीलत्.† Also ईमीलति. ष्मीलति. ष्मीलति.

15. पील [प्रतिष्टंभे] *tr.* 1 to ſtop. *intr.* 2 to be inanimate.‡ पीलति. पिपील. पीलिता.

16. णील [वर्णे] *intr.* 1 to be blue. *tr.* 2 to tinge or dye blue.‖ नीलति (प्रणीलति). निनील. नीलिता.

17. शील [समाधौ] *tr.* to meditate; to conſider; to undertake.§ शीलति.

18. कील [बंधने] *tr.* to bind. कीलति.

19. कूल [आवरणे] *tr.* to cover or encloſe. कूलति.

20. ष्फूल [रुजायांसंबोधेच] *tr.* 1 to diſeaſe or diſtemper. *intr.* 2 to make a loud noiſe. ष्फूलति.¶

21. तूल [निष्कर्षे] *tr.* to diſburſe, ſend forth, or turn out.** तूलति. तुतूल.

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* Maitre'ya ſtates the ſecond root, on the authority of "ſome" only. Ma'd'hava and the reſt admit the four indiſcriminately. They expound the term by (संकोचः) 'contraction;' but Durga'da'sa interprets it, 'covering the eye with the eyelids.' This is conformable with the common uſe of theſe verbs.

† The ſubſtitution of the ſhort vowel is optional in this inſtance. Ch. 19. §. v. 2. *.

‡ Ma'd'hava explains the term by रोधनं; Vo'pade'va ſtates रोधः, which Durga'da'sa interprets (क्रियानिरोधः) 'the hindrance of action;' 'that is,' he adds, (जडीभावः) 'a ſtate of inſenſibility.'

‖ Durga'da'sa makes the verb active, as well as neuter; and he refers its import to a black (or dark blue) colour.

§ Durga'da'sa interprets समाधिः by (सेवा) 'adoration,' (अनुभावनं) 'reflection,' or (प्रवृत्तिः) 'practice.' See शील 10th cl.

¶ The ſecond acceptation is omitted by Vo'pade'va but inſerted by Ma'd'hava and Bhat't'o'ji.

** Ma'd'hava explains the term by निष्कोषणं; and expounds this again 'the turning out of a thing contained.' Bhat't'o'ji concurs in this. But Durga'da'sa interprets the ſame term 'the diſcrimination of a particular quantity.' He and Vo'pade'va refer this verb to the 10th claſs.

22. पूल [संघाते] *tr.* to accumulate. पूलति.

23. मूल [प्रतिष्ठायां] *intr.* to ſtand.* मूलति.

24. फल [निष्पत्तौ] *intr.* [1] to fructify. *tr.* [2] to bear or produce.† फलति. पफाल (3d *du.* फेलतुः. *pl.* फेलुः‡).

25. चुल्लू [भावकरणे] *intr.* [1] to manifeſt one's meaning. [2] to blandiſh, dally, or coquet.‖ चुल्लूति.

26. फुल्लू [विकसने] *intr.* to blow, or bloſſom. फुल्लूति.

27. चिल्लू [शैथिल्येभावकरणेच] *intr.* [1] to be looſe. [2] to indicate one's meaning. चिल्लूति.

28. तिल [गतौ] *tr.* to go.§ तेलति.

29. वेलृ. 30. चेलृ. 31. केलृ. 32. स्वेलृ. 33. ह्वेलृ. 34. वेल्ल [चलने] *intr.* to ſhake or move¶. वेलति. विवेल. CAUS. *Aor. p.* अविवेलत्. So चेलति. केलति. स्वेलति. ह्वेलति वेल्लति.

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* This root alſo admits the middle voice, according to VO'PADE'VA; but DURGA'DA'SA remarks, that "ſome" reſtrict it to the active. He explains the term as equivalent to स्थितिः.

† DURGA'DA'SA ſtates examples of this verb in an active, as well as neuter, ſenſe. See जिफला 10.

‡ The permutation of अ with ए takes effect by ſpecial rule. Ch. 19. §. iii. 8. §.

‖ MA'D'HAVA and BHAT'T'O'JI ſtate भावकरणं, and expound it अभिप्रायाविष्कारः. VO'PADE'VA, apparently authorized by MAITRE'YA's text, interprets the root by ह्रावकृतिः.

§ So DURGA and MAITRE'YA read this root; but others, as MA'D'HAVA remarks, write तिल्ल. *Ex.* तिल्लति. VO'PADE'VA inſerts both roots. See तिल 6th and 10th cl.

¶ VO'PADE'VA adds three ſynonymous roots केलृ, चेल्लृ and वेल्लृ; annexing, however, a mute ञ to the two laſt mentioned, as well as to वेलृ. But MA'D'HAVA and BHAT'T'O'JI exclude the mute letter in this laſt inſtance; and DURGA'DA'SA rightly remarks, that it is ſuperfluous, in all three. He further obſerves, that one of theſe roots (चेल्लृ) is not generally admitted. VO'PADE'VA has ſtated two acceptations [चालगत्योः]; the firſt explained by DURGA'DA'SA (कंपनं) 'ſhaking or trembling;' but he ſays, that "ſome" reject this ſenſe of the verb.

35. पेलृ. 36. फेलृ. 37. शेलृ [गतौ] *tr.* to go or move.* पेलति. पिपेल. CAUS. *Aor. p.* अपिपेलत्. So फेलति. शेलति.

38. स्खल [संचलने] *intr.* to move; to drop or fall.† स्खलति. चस्खाल. *Aor. p.* अस्खालीत्. CAUS. स्खलयति.

39. खल [संचये] *tr.* to gather.‡ खलति. चखाल. *Aor. p.* अखालीत्.

40. गल [अदने] *tr.* to eat. गलति. *Aor. p.* अगालीत्.

41. षल [गतौ] *tr.* to go. सलति. *Aor. p.* असालीत्.

42. दल [विशरणे] *tr.* to cut, ſplit or pierce.‖ दलति. CAUS. दलयति.

43. म्बल. 44. म्बलृ [आप्रुगमने] *intr.* to run or move with ſpeed.§ म्बलति. शम्बाल. *Aor. p.* अम्बालीत्. CAUS. *Aor. p.* अशिम्बलत्. So म्बलूति. शम्बलृ. *Aor. p.* अम्बलीत्.

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* MA'D'HAVA remarks, that ſome vocabularies add three ſynonymous roots, घेलृ, सेलृ and षलृ. The firſt, he thinks, is admiſſible, ſince inſtances of its uſe occur; it is accordingly noticed by BHAT'T'O'JI: the third is ſubſequently inſerted (41.), on the authority of MAITRE'YA and others: but the ſecond is erroneous. See Ch 18. §. ii. 1. ‡. VO'PADE'VA has nevertheleſs admitted it; and he makes all theſe verbs bear two ſenſes, like the preceding (29 &c.); except फेलृ ſtated with the ſingle acceptation of [गतौ] 'to move.'

† VO'PADE'VA exhibits two acceptations [चये चले]; and DURGA'DA'SA interprets the firſt by संचयः and the ſecond by स्खलनं. The ſenſes of this and of the next root ſeem to be thus tranſpoſed: and that is countenanced by one *Dhátupát'a*. See स्खल Ch. 22. §. 2. ii. 42. in a note.

‡ VO'PADE'VA makes this root ſynonymous with क्षल [चाले चये]; but DURGA'DA'SA remarks, that the meaning here is (स्खलनं) 'falling off.'

‖ VO'PADE'VA's interpretation is भेदः, which DURGA'DA'SA explains विदारणं; remarking, however, that the verb is alſo uſed with the import of 'being ſplit;' and with that of 'diſplay.' See दल Ch. 22. §. 2. ii. 42. and, according to VO'PADE'VA, 10th. cl.

§ VO'PADE'VA adds a third ſynonymous root शल (See xiii. 7.). He ſtates, for the import, वेगः, which DURGA'DA'SA explains शीघ्रगतिः.

45. खोलृ. 46. खोर्ङ् [गतिप्रतिघाते] *intr.* to be lame or prevented from moving.* खोलति. चुखोल. Caus. *Aor. p.* अचुखोलत्. So खोरति. Caus. *Aor. p.* अचुखोरत्.

47. धोर्ङ् [गतिचातुर्ये] *intr.* to be clever in moving: to have good paces. धोरति. दुधोर. धोरिता. Caus. *Aor. p.* अदुधोरत्.

48. तसर [ छद्मगतौ] *intr.* to proceed with fraud. तसरति. तत्सार (3d *du.* ततसरतुः). तसरिता. *Aor. p.* अत्सारीत्.†

49. वसर [ दूर्च्छने] *intr.* to be crooked or fraudulent.‡ वसरति. चवसार. वसरिता. *Aor. p.* अवसारीत्.

50. अभ्र 51. वभ्र 52. मभ्र 53. चर [गत्यर्थाः] *tr.* to go.‖ अभ्रति. आनभ्र. अभ्रिता. *Aor. p.* (with माङ्) अभ्रीत्.§ So वभ्रति. ववभ्र. वभ्रिता. Also मभ्रति. ममभ्र. Likewise चरति.¶ चचार (3d *du.* चेरतुः 3d *pl.* चेरुः). चरिता. *Aor. p.* अचारीत्. Des. चिचरिषति. Int, चंचूर्यते and चंचुरीति or चंचूर्त्ति.**

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* Maitre'ya states the first root, on the authority of "some." Vo'pade'va interprets both by [खोटनं] 'lameness.' He inserts, in their places, two other synonymous roots खोटृ and खोटृ; both, however, omitted by Ma'd'hava, who derives खोडः 'lame' from खोलृ, लृ and डृ being interchangeable.

† The permutation with the *vrid'dhi* letter is not optional, though आ be short, since the contiguous र् is the final of the root. Ch. 19. §. iv. 6.

‡ Vo'pade'va interprets it by कौटिल्यं.

‖ The last verb also signifies [भक्षणे] 'to eat;' as remarked by Ma'd'hava and Bhat't'o'ji. But Vo'pade'va states a third acceptation [आचारे] 'to practise or behave'. See चर 1st cl.

The second root is inserted by him in two places, varying the initial; बभ्र and वभ्र.

§ Since आ is not contiguous to र्, which terminates the inflective root, it is not permuted. Ch. 19. §. iv. 6.

¶ In conjunction with the preposition उद्, this verb is deponent, provided it be employed transitively: so, with the preposition सम्, provided it be connected with the causative case. *Ex.* धर्ममुच्चरते transgresses duty. रथेनसंचरते travels with a car.

** The prior syllable takes the augment न्; and the vowel of the subsequent syllable is changed

54. ष्ठिवु [निरसने] *tr.* to ſpit, or eject from the mouth.* ष्ठीवति.† निष्ठेव (3d *du.* निष्ठिवतुः) or टिष्ठेव (3d *du.* टिष्ठिवतुः).‡ ष्ठेविता. ष्ठेविष्यति. ष्ठीवतु. अष्ठीवत्. ष्ठीवेत् and *Ben.* ष्ठीयात्. अष्ठेवीत्. अष्ठेविष्यत्. DES. तिष्ठीविषति and तुष्ठूषति.‖ INT. तेष्ठीयते. CAUS. ष्ठेवयति.

55. जि [जये] *intr.* to excel, or become preeminent.§ जयति. जिगाय¶ (3d *du.* जिग्यतुः. *pl.* जिग्युः. 2d *ſing.* जिगयिथ or

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to उ (Ch. 18. §. iv. 9. *.). This becomes long before the radical final ष्, followed by a conſonant. Ch. §. vii. 9.

* VO'PADE'VA ſtates this root with a long, as well as a ſhort, vowel; beſides the ſimilar verb of the 4th claſs. See ष्ठिवु 4th cl. His commentator endeavours to juſtify the diſtinction. The import is explained by him as in another inſtance of the ſame term (61.).

† The elementary initial is here retained (Ch. 18. §. ii. 1. ‖.); and the vowel becomes long, when an affix, containing a mute श्, is ſubjoined (Ch. 19. §. vi. 2.). Being the penultimate of a crude verb ending in व्, it alſo becomes long, when a conſonant follows (Ch. 4. §. vii. 9.).

‡ According to the *Vritti*, the ſecond radical is originally either ष or ठ; and MA'D'HAVA cites the authority of commentators to ſhow, that both are correct, as ſuppoſed to have been thus taught by the earlieſt grammarian to his pupils.

‖ Since the root is terminated by इव्, the uſe of the prefix इट् is optional (Ch. 17. §. i. 3.) before सन्. When, therefore, it is not employed, the final व् is convertible (ſee *Derivation of Participles &c.)*, into उ (उठ्) before सन् fictitiouſly containing a mute क् (Ch. 16. §. iv. 2.): and, the radical vowel इ being conſequently permuted with the ſemivowel, the vowel of the prior ſyllable, in reduplication, is deduced from the vowel ſubſtituted for the final conſonant.

The *Charcarita* form of the intenſive is inadmiſſible. See xiii. 26. a note.

§ This ought to be placed among roots ending in vowels; but is inſerted in this place, as MAITRE'YA remarks, on account of its reſemblance to the ſubſequent verb (56.). See जि Ch. 23. §. 2. ii. 45. The verb is here intranſitive; but, in its other acceptation, tranſitive; as is ſhown by DE'VA. Its meaning, in this place, is explained by MA'D'HAVA &c. (उत्कर्षप्राप्तिः) 'the attainment of excellence.' DURGA'DA'SA adds another interpretation, (स्वीकारः) 'acceptance or appropriation,' with a tranſitive import. In conjunction with the prepoſitions वि and परा, the verb becomes deponent. *Ex.* विजयते. पराजयते.

¶ The guttural letter is ſubſtituted in this root, after a prior ſyllable occaſioned by सन् or लिट् (Ch. 18. §. iv. 12.).

जिगेघ.* 1ſt *ſing.* जिगाय or जिगय. *du.* जिग्यिव. *pl.* जिग्यिम). जेता.* जेष्यति. जयतु. अजयत्. जयेत् and *Ben.* जीयात्. अजैषीत्. अजेष्यत्. DES. जिगीषति. INT. जेजीयते and जेजयीति or जेजेति. CAUS. जापयति. *Aor. p.* अजीजपत्.†

56. जीव [प्राणधारणे] *intr.* to live. जीवति. जिजीव. जीविता. DES. जिजीविषति. INT. जेजीयते. CAUS. जीवयति. *Aor. p.* अजिजीवत् or अजीजिवत्.‡

57. पीव. 58. मीव. 59. तीव. 60. णीव [स्थौल्ये] *intr.* to be large or corpulent. पीवति. पिपीव. पीविता. So मीवति. मिमीव. तीवति. तितीव. नीवति (प्रणीवति). निनीव.

61. क्षीवु. 62. क्षेवु [निरसने] *tr.* to ſpit or eject from the mouth.‖ क्षीवति. क्षेवति.

63. उर्वी. 64. तुर्वी. 65. धुर्वी. 66. दुर्वी. 67. ध्रुर्वी [हिंसार्थाः] *tr.* to kill or hurt.§ उर्वति.¶ उर्वांचकार &c. उर्विता. So तूर्वति.

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* This verb, having the vowel gravely accented (Ch. 17. §. i. 1.†), does not ſuffer the employment of the prefix रट्; unleſs, according to one grammarian, in the 2d *ſing.* of the *rem. p.* (Ch. 17. §. i. 6. *).

† Before णि, the final diphthong, ſubſtituted for the vowel, is converted into आ (Ch. 18. §. vi. 3.), and requires the augment प (Ch. 17. §. iv. 1.).

‡ This root, being terminated by व convertible into उ, does not admit the *Charcarita* form. See xiii. 26. ‡.

The ſubſtitution of the ſhort vowel, in the aoriſt paſt of the cauſal, is here optional. Ch. 19. §. v. 2. *.

‖ MAITRE'YA reads क्षिवु with this acceptation. MA'D'HAVA, not noticing that root, ſtates two others, ſeparately; but with the ſame interpretation. BHAT'T'O'JI joins them, as in the text. VO'PADE'VA omits the laſt, and ſtates क्षिव क्षिवु क्षीव [निरासे]: meaning क्षिवु 1ſt and 4th cl. and क्षीव (without the mute उ) 1ſt cl. DURGA'DA'SA remarks, that ſome expound the ſenſe, 'the ejecting of phlegm, &c. from the mouth.' BHAT'T'AMALLA interprets it 'ſputtering.' VO'PADE'VA adds क्षीवृ ſynonymous with क्षीवु. See ix. 22.

§ VO'PADE'VA exhibits another ſynonymous root, जुर्वी.

¶ The (इक्) vowel becomes long, before र् penultimate by means of a *conſonant* (Ch. 18. §. iii. 6.).

तुतूर्व. तूर्विता. INT. तोतूर्ष्यते and तोतूर्वीति or तोतोर्त्ति.* Alſo थूर्वति. दूर्वति. धूर्वति. INT. *Charc.* तोधोर्त्ति. दोदोर्त्ति. दोधोर्त्ति.

68. गुर्वी [उद्यमने] *tr.* to endeavour, aim or ſtrive. गूर्वति. जुगूर्व.

69. मुर्वी [बंधने] *tr.* to bind.† मूर्वति.

70. पुर्व. 71. पर्व. 72. मर्व [पूरणे] *tr.* to fill.‡ पूर्वति. पर्वति. मर्वति.

73. चर्व [अदने] *tr.* to eat. चर्वति. CAUS. चर्वयति.‖

74. भर्व [हिंसायां] *tr.* to kill or hurt.§ भर्वति.

75. कर्व. 76. खर्व. 77. गर्व [दर्पे] *intr.* to be proud.¶ कर्वति. खर्वति. गर्वति.

78. अर्व. 79. शर्व. 80. सर्व [हिंसायां] *tr.* to kill or hurt.** अर्वति. आनर्व. Alſo शर्वति. सर्वति.

81. इवि [व्याप्तौ] *tr.* to pervade.†† इन्वति. इन्वांचकार &c. इन्वित.

82. पिवि. 83. मिवि. 84. णिवि [सेचने] *tr.* to ſprinkle or moiſten.‡‡ पिन्वति. पिपिन्व. पिन्विता. So मिन्वति. निन्वति (प्रणिन्वति).

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* For व, preceded by इ, is expunged before a naſal or a (ञल) conſonant, excepting ſemivowels. See *Derivation of Participles &c.*

† MA'D'HAVA joins this with the preceding root; but MAITRE'YA and BHAT'T'O'JI disjoin them, ſtating diſtinct acceptations; and ſo does VO'PADE'VA.

‡ The penult of the firſt root becomes long (Ch. 18. §. iii. 6.). However, MAITRE'YA, VO'PADE'VA and ſome others, make the radical originally long. See पूर्व 10th cl. VO'PADE'VA adds a ſecond acceptation to the laſt root, मर्व [गतौ] 'to move.'

‖ This, like other verbs ſignifying to ſwallow, does not admit the middle voice, but the active only, in the cauſative form; even when the ſenſe is reflective.

§ Some, as MA'D'HAVA remarks, read this root with a mute ई.

¶ MA'D'HAVA remarks, that the firſt root is likewiſe ranked among ſuch as contain a mute ई. VO'PADE'VA ſeverally interprets theſe verbs by three ſynonymous terms, दर्पः, गर्वः and मदः; the laſt of which is expounded by DURGA'DA'SA (अहंकारः) 'pride.'

** The third root is omitted by VO'PADE'VA and his commentator.

†† Some repeat this verb with another acceptation (ſee 85.); and VO'PADE'VA accordingly ſtates two ſenſes; but his commentator remarks, that the ſecond is not generally admitted.

‡‡ MA'D'HAVA here prefers the reading exhibited by MAITRE'YA, which is preſerved in the text;

85. हिवि. 86. दिवि. 87. षिवि. 88. जिवि [प्रीणनार्थाः] *intr.* 'to be ſatisfied. *tr.* 'to pleaſe.* हिन्वति. जिहिन्व. हिन्विता. So दिन्वति. But षिनोति† (3d *du.* षिनुतः. 3d *pl.* षिन्वंति. 1ſt *ſing.* षिनोमि. *du.* षिन्वः or षिनुवः. *pl.* षिन्मः or षिनुमः). दिषिन्व. षिन्विता. *Imp.* षिनोतु (2d *ſing.* षिनु. 1ſt *ſing.* षिनवानि. *du.* षिनवाव. *pl.* षिनवाम). *Als. p.* अषिनोत् (3d *du.* अषिनुतां. 2d *ſing.* अषिनोः. 1ſt *ſing.* अषिनवं. *du.* अषिन्व or अषिनुव). *Imp. &c.* षिनुयात्. Likewiſe जिन्वति. जिजिन्व.

89. रिवि. 90. रवि. 91. ध्वि [गत्यर्थाः] *tr.* to go or move.‡ रिण्वति. रण्वति. ध्वन्वति.

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but the *Tarangin'i* ſtates a different interpretation, [सेवने] 'to gratify by ſervice &c.' and "ſome," as remarked by MA'D'HAVA and BHAT'T'OJI, read षिवि inſtead of णिवि. Theſe variations are unnoticed by VO'PADE'VA and his commentator.

* MAITRE'YA'S authority, as expreſsly confirmed by MA'D'HAVA, is here followed; but ſome read रिवि (ſee 81.), inſtead of हिवि, juſtifying the repetition on account of the difference of import. VO'PADE'VA aſſigns a ſecond acceptation to षिवि [गतौ] 'to move;' which, as DURGA'DA'SA remarks, is not generally admitted. This commentator explains the four verbs as ſignifying प्रीतीकरणं, but his examples diſagree. See देव xii. 27.

† This verb takes the affix उ, and ſubſtitutes अ for the final (Ch. 16. §. ii. 7. ‖.). The blank, ſubſtituted for अ (Ch. 19. §. ii. 1.), inherits the powers of the original, and prevents the permutation of the radical vowel, as a penultimate one proſodially ſhort (Ch. 19. §. iv. 2.). But the affix उ is permuted with the *gun'a* diphthong (Ch. 19. §. iv. 1.), before affixes diſtinguiſhed by a mute प् (Ch. 16. §. iv. 1.); and, not being preceded by a conjunct, may be expunged before any other म् or व् (Ch. 19. §. iii. 5.), while it indiſpenſably requires the expunging of हि (Ch. 16. §. iii. 6. ‡.): but the prefix आट्, in the 1ſt perſon of the imperative (लोट्), being diſtinguiſhed by a mute प् (Ch. 16. §. iii. 6. †.), the affix is permuted with the *gun'a* diphthong, which is converted into आव् before the vowel.

‡ VO'PADE'VA adds a ſynonymous root, दवि. The commentary on *anomalous derivatives (Unádi)* exhibits ध्वन्वि as a ſupplementary *(Sautra)* root.

92. कृवि [हिंसाकरणयोश्च] *tr.* [1] to kill or hurt. [2] to do or act. [3] to go or move.* कृणोति.† चकृव.

93. मव [बंधने] *tr.* to bind.‡ मवति. ममाव (3d *du.* मेवतुः. *pl.* मेवुः). मविता. *Aor. p.* अमवीत् or अमोवीत्. Int. मामव्यते and मामवीति or मामोति (3d *du.* मामूतः. *pl.* मामवति. 2d *sing.* मामोषि. 1st *sing.* मामोमि. *du.* मामावः. *pl.* मामूमः).‖ Caus. मावयति. *Aor. p.* अमीमवत्.

94. अव [रक्षण गति कांति प्रीति तृप्त्यवगम प्रवेश श्रवण स्वाम्यर्थ याचन क्रियेच्छा दीप्त्यवाप्त्यालिंगन हिंसादान भाव वृद्धिषु] *tr.* [1] to protect. [2] to move. [3] to excite affection or be lovely. [4] to please, or, else, to love. [5] to satisfy. [6] to know or apprehend. [7] to enter. [8] to hear. [9] to own or have a right [or *intr.* to be able]. [10] to beg. [11] to act. [12] to desire. *intr.* [13] to shine or be splendid. *tr.* [14] to obtain. [15] to embrace. [16] to kill or hurt. [17] to take. *intr.* [18] to be [or *tr.* to divide]. [19] to grow.§ अवति.

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* The third acceptation, inferred by Ma'd'hava and Bhat't'o'ji, is unnoticed by Vo'pade'va.

† Conjugated like धिवि (87.). Ch. 16. §. ii. 7. ‖. See कृञ् 5th cl.

‡ Vo'pade'va's interpretation, नह०, is explained by Durga'da'sa बंधनं.

‖ Notwithstanding a preceding remark (xiii. 26. ‡.), this verb, though it convert the final into उ, admits the *Charcarita* form, because that permutation is directed by a distinct rule. But, here, as in the following (94.), and certain other inflective roots, from ज्वर, त्वरा and स्रिवु, डु (डुद्रु) is substituted for व् together with the penult vowel, preceding or following that semivowel, if a रल consonant be subjoined distinguished by a mute क् or ङ्; or if a nasal follow: as also before क्विप् (See *Derivation of Nouns from Verbs*). The final व् is expunged before any other consonant (see r.); that is, before a semivowel.

§ Vo'pade'va states these nineteen acceptations of the verb, in a different order, [[1] रक्षे, [2] गतौ, [3] कांतौ, [4] प्रीतौ, [5] तृप्तौ, [6] द्युतौ, [7] स्रुतौ, [8] प्राप्तौ, [9] श्लेषे, [10] ऽर्थने, [11] वेशे, [12] भावे, [13] वृद्धौ, [14] ग्रहे, [15] बधे, [16] सामर्थ्ये, [17] ऽवगमे, [18] कामे, [19] कृतौ]. Here, the five first are the same in both expositions; and the thirteenth of one (वृद्धिः) is exactly conformable with the last of the other. [6] द्युतिः

आव. अविता. *Aor. p.* (connected with the negative माङ्) अवीत्.*

*With a circumflex on the mute vowel.*

95. धावु [गतिशुद्ध्योः] *tr.* [1] to go or move. [2] to cleanse. *intr.* [3] to run. [4] to be clean.† धावति. दधाव. धाविता. Middle voice धावते.‡ दधावे. DES. दिधाविषति,—ते.

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corresponds to [13] दीप्तिः and is explained (शोभा) 'splendour;' or (तेजस्) 'light.' [7] स्मृतिः, answering to [8] श्रवणं, is interpreted (आकर्णनं) 'hearing;' [8] प्राप्तिः agrees with [14] अवाप्तिः; [9] श्लेषः with [15] आलिंगनं; [10] अर्थनं, with [10] याचनं; and [11] वेशः with [7] प्रवेशः; [12] भावः is explained by DURGA'DA'SA (सत्ता) 'existence:' but most copies of the *Sidd'hánta caumudi* read [18] भागः 'partition.' [14] ग्रहः answers to [17] आदानं, explained by NA'GO'JI ग्रहणं; but MAITRE'YA has [17] दहनं 'to burn;' and this variation is noticed by DURGA'DA'SA, who says 'some' prefer that reading. [15] बधः agrees with [16] हिंसा. [16] सामर्थ्यं is expounded by DURGA'DA'SA (शक्तिः) 'power or ability:' but MA'D'HAVA and BHAT'T'O'JI read [9] स्वाम्यर्थः 'right of ownership;' for thus NA'GO'JI expounds it. [17] अवगमः is interpreted (ज्ञानं) 'knowledge;' and [19] कृतिः, answering to [11] क्रिया, is explained (करणं) 'acting.' [18] कामः corresponds to [12] इच्छा; and [3] कांतिः is therefore expounded by DURGA'DA'SA in the sense of 'exciting affection;' but NA'GO'JI interprets it (शोभा) 'brightness.' He explains [5] तृप्तिः 'cessation of desire.'

This verb is commonly used with its first acceptation (रक्षः or रक्षणं) 'to keep, guard, or defend.' It is sometimes employed in its fourth sense (प्रीतिः) 'to please:' but very rarely in any of the rest.

* The permutation of the vowel with the *vrídd'hi* letter does not take place. Ch. 19. §. iv. 6.

† VO'PADE'VA states two acceptations [जवे मृजि]; the first explained by DURGA'DA'SA (शीघ्रगतिः) 'quick motion;' the second, शुद्धीभावः and शुद्धीकरणं. See सृ Ch. 23. §. 2. ii. 34.

‡ The mute vowel has the circumflex accent; and the verb accordingly admits the middle voice, with the reflective import. Ch. 16. §. ii. 3.

# ARTICLE XV.

*Verbs terminated by Sibilants, with Mute Vowels Gravely Accented; and containing Efficient Vowels Acutely Accented.*

1. धुक्ष. 2. धिक्ष [संदीपनक्लेशनजीवनेषु] *intr.* [1] to kindle. [2] to be weary. [3] to live. धुक्षते. दुधुक्षे. धुक्षिता. *Aor. p.* अधुक्षिष्ट. DES. दुधुक्षिषते. INT. दोधुक्ष्यते and दोधुक्षीति or दोधुष्टि.* CAUS. धुक्षयति. *Aor. p.* अदुधुक्षत्. So धिक्षते. दिधिक्षे.

3. वृक्ष [वरणे] *tr.* to appoint. वृक्षते. ववृक्षे.† वृक्षिता. DES. विवृक्षिषते. INT. वरीवृक्ष्यते and वर्वृष्टि, वरिवृष्टि or वरीवृष्टि &c. CAUS. वृक्षयति. *Aor. p.* अववृक्षत्.

4. शिक्ष [विद्योपादाने] *tr.* to learn or acquire ſcience. शिक्षते.‡ शिशिक्षे.

5. भिक्ष [भिक्षायामलाभेलाभेच] *tr.* [1] to beg. [2] to miſs obtaining. [3] to obtain.‖ भिक्षते.

6. क्लेश [व्यक्तायांवाचि] *intr.* [1] to ſpeak articulately. *intr.* [2] to impede.§ क्लेशते. चिक्लेशे. क्लेशिता. DES. चिक्लेशिषते. INT. चेक्लेश्यते

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* Here क् is expunged (Ch. 4. §. vii. 2.), but prevents the permutation of the vowel as penult.

† ऋ is ſubſtituted for र, and the firſt conſonant alone retained (Ch. 18. §. iv. 5.).

‡ The *Tarangini* and others apply to this verb, a rule, which reſtricts the deponent verb to the ſenſe of "ſeeking knowledge:" but the *Nyáſa* and the reſt refer that rule to the deſiderative form of the verb शक् (5th cl.).

‖ VO'PADE'VA, apparently from a various reading of the next line, ſtates the acceptations [लाभार्थंलोभोक्तिक्लिशि] '[1] to obtain. [2] to beg. [3] to ſolicit or ſpeak through covetouſneſs. [4] to be weary or diſtreſſed.'

§ SWA'MI' reads लेशे व्यक्तायांवाचि and infers, that theſe are two additional ſenſes of the preceding root; but CHANDRA and many others make this a ſeparate verb. DURGA interprets the root, [बाधने] 'to obſtruct.' VO'PADE'VA, ſeemingly from a variation of this laſt reading, ſtates लेश [वधे] 'to kill or ſtrike:' and, here, DURGA'DA'SA erroneouſly remarks, that the *D'hátupradípa* writes लेष [व्यक्तायांवाचि], and that HELA'YUD'HA has given an

and चेक्लेष्टि.* CAUS. क्लेशयति.

7. दक्ष [वृद्धौशीघ्र्येच] *intr.* [1]to grow or increaſe. *tr.* [2]to expe-dite.† दक्षते. ददक्षे. दक्षिता.

8. दीक्ष [मौंड्यैज्योपनयननियमव्रतादेशेषु] *intr.* [1]to be ſhaved. [2]to perform a ſacrifice. *tr.* [3]to initiate. *intr.* [4]to be ſelf-reſtrained. *tr.* [5]to teach religious obſervances.‡ दीक्षते. दिदीक्षे.

9. ईक्ष [दर्शने] *tr.* to ſee. ईक्षते. ईक्षांचक्रे &c. ईक्षिता. *Aor. p.* ऐक्षिष्ट. DES. ईचिक्षिषते. CAUS. ईक्षयति. *Aor. p.* ऐचिक्षत्.

10. ईष [गतिहिंसादर्शनेषु] *tr.* [1]to go or move. [2]to kill or hurt. [3]to ſee. [4]to give.‖ ईषते. ईषांचक्रे &c. ईषिता.

11. भाष [व्यक्तायांवाचि] *intr.* to ſpeak. भाषते. बभाषे. भाषिता. DES. बिभाषिषते. INT. बाभाष्यते and बाभाष्टि &c. CAUS. भाषयति. *Aor. p.* अबभाषत or अबीभषत.§

12. वर्ष [प्रेक्षणे] *tr.* to be wet.¶ वर्षते. ववर्षे. वर्षिता.

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example of the verb ſo written, in that acceptation: the text of both exhibits it with the palatine, not, as expreſsly aſſerted by him, with the cerebral, ſibilant. See लिश 4th cl. and लिष्पू 9th cl.

* ष् is ſubſtituted for a final क्ष् or श्, before a झल् conſonant ſubjoined, as well as at the cloſe of the inflected word (Ch. 4. §. vii. 4.): alſo, for the finals of the words वृश्च्, भ्रस्ज्, सृज्, मृज्, यज्, राज् and भ्राज् (टुभ्राज् Ch. 22. §. iii. not भ्राज् v. 20.).

† VO'PADE'VA's interpretation is स्यदः, which DURGA'DA'SA explains by शीघ्रकरणं. See Ch. 22. §. 2. i. 8.

‡ VO'PADE'VA exhibits three acceptations of this root [मौंड्यैज्याज्यार्थे], from the laſt of which DURGA'DA'SA deduces three meanings correſpondent to thoſe laſt ſtated in the text. His interpretation of the ſeveral terms is here followed.

‖ DE'VA, and others, as remarked in the *Manōrama*, read —ज्ञानेषु for —दर्शनेषु. VO'PADE'VA ſtates both acceptations. See xvi. 32. Alſo इष 4th and 6th cl. and इष 9th cl.

§ The ſubſtitution of the ſhort vowel is optional (Ch. 19. §. v. 2. *).

¶ This root is omitted by VO'PADE'VA: who ſubſtitutes पर्ष्, which is found alſo in the *Dhátupradípa*: but the authority of MA'DHAVA and BHAT'T'O'JI is followed in the text.

13. गेषृ [अन्विच्छायां] *tr.* to ſeek or inveſtigate.* गेषते. जिगेषे. गेषिता. CAUS. गेषयति. *Aor. p.* अजिगेषत्.†

14. येषृ [प्रयत्ने] *intr.* to reſolve, or endeavour diligently.‡ येषते.

15. जेषृ. 16. णेषृ. 17. एषृ. 18. प्रेषृ [गतौ] *tr.* to go or approach.‖ जेषते. जिजेषे. So नेषते (प्रणेषते). Alſo एषते. एषांचक्रे &c. एषिता. Likewiſe प्रेषते. पिप्रेषे.

19. रेषृ. 20. ह्रेषृ [अव्यक्तेशब्दे] *intr.* to ſound inarticulately. § रेषते. ह्रेषते. Alſo ह्रेषते.

21. क्रासृ [शब्दकुत्सायां] *intr.* to make an ill ſound; to cough.¶ कासते. कासांचक्रे &c.** कासिता. *Aor. p.* अकासिष्ट. DES.

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DURGA'DA'SA here explains स्नेहः by आर्द्रभावः; and remarks, that CHATURBHUJA reads स्पर्ष. *Ex.* स्पर्षते. पस्पर्षे. See कृष xvi. 54. and 10th cl.

* MAITRE'YA reads ग्लेषृ. VO'PADE'VA inſerts both roots; and DURGA'DA'SA remarks, that "ſome" do not admit गेषृ. MA'D'HAVA explains the term by अन्वेषणं; which is VO'PADE'VA's interpretation, expounded by DURGA'DA'SA अनुसंधानं.

† The penult does not become ſhort, becauſe the root contains a mute ञ् (Ch. 19. §. v. 2.).

‡ VO'PADE'VA writes this with the ſemivowel य्; but the text of MAITRE'YA exhibits it with the labial प्.

‖ MAITRE'YA reads the laſt verb ह्रेषृ, and is copied by VO'PADE'VA. BHAT'T'O'JI's authority is followed in the text.

§ Here another root (ह्रेषृ) muſt be underſtood; for CE'SAVA and others exhibit ह्रेषते, as well as ह्रेषते, 'neighs as a horſe.' BHAT'T'O'JI and others inſert it in the text; though it be omitted by MAITRE'YA. DURGA'DA'SA makes the firſt verb alſo ſignify 'to neigh;' but CE'SAVA interprets it 'to howl as a wolf.'

¶ DURGA'DA'SA explains the ill ſound to be one occaſioned by diſeaſe. See कस or कश. Ch. 22. §. iii.

** This verb requires आम् in the *Rem. p.* Ch. 16. §. iii. 2. ‡.

चिकासिषते. Int. चाकास्यते and चाकासि. Caus. कासयति. *Aor. p.* अचकासत्.*

22. भासृ [दीप्तौ] *intr.* to ſhine. भासते. बभासे. Caus. भासयति. *Aor. p.* अबीभसत् or अबभासत्.†

23. णासृ. 24. रासृ [शब्दे] *intr.* to ſound.‡ नासते (प्रणासते). So रासते.

25. णस [दौर्हित्ये] *intr.* 1 to be crooked, or fraudulent. *tr.* 2 to bend.‖ नसते (प्रनसते). ननसे. नसिता. Caus. नासयति. *Aor. p.* अनीनसत्.

26. भ्यस [भये] *tr.* to fear. भ्यसते. बभ्यसे. भ्यसिता.

27. आङः शसि [इच्छायां] *tr.* 1 to deſire. 2 to bleſs. 3 to ſpeak.§ आशंसते. आशशंसे. आशंसिता. Des. आशिशंसिषते. Int. आशाशंस्यते &c.

28. ग्रसु. 29. ग्लसु [अदने] *tr.* to eat. ग्रसते. जग्रसे. ग्रसिता. Caus. ग्रासयति.¶ So ग्लसते. जग्लसे.

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* The mute ञ् prevents the ſhortening of the penult vowel. Ch. 19. §. v. 2.

† The ſubſtitution of the ſhort vowel is here optional (Ch. 19. §. v. 2. *.): and the mute vowel has no particular effect in this inſtance; its accent only marking the verb as deponent.

‡ Durgasinha reads रास्रृ; as remarked by Durga'da'sa.

‖ Vo'pade'va's interpretation, हूतिः, is expounded by Durga'da'sa in both the neuter and active ſenſes.

§ Swa'mi' cites authors, who read this root शंस, and conſequently differ from the reſt, in regard to the rejection of न् (Ch. 19. §. vii.). Vo'pade'va's interpretation is [आशिषि] 'benediction;' and Durga'da'sa remarks, that the verb likewiſe ſignifies (कथने) 'ſpeaking.'

This root is employed with the prepoſition आङ्; never ſingly, nor with any other prepoſition. However, Durga'da'sa obſerves, that it occurs with the prepoſition प्र. *Ex.* प्रशंस्यते. But Maitre'ya refers this and the derivative प्रशंसा to another root. See शंसु xvi. 76. and आङ्शासु and शासु 2d cl.

¶ As ſignifying to ſwallow, it is reſtricted to the active voice, in the cauſative.

30. ईह [चेष्टायां] *intr.* ¹to endeavour. *tr.* ²to aim or attempt.* ईहते. ईहांचक्रे &c. ईहिता. *Aor. p.* ऐहिष्ट. Des. ईजिहिषते. Caus. ईहयति.

31. बहि. 32. महि [वृद्धौ] *intr.* to grow or increaſe.† बंहते. ववंहे. बंहिता. So मंहते.

33. अहि [गतौ] *tr.* to go or move.‡ अंहते. आनंहे. अंहिता. Des. आंजिहिषते. Caus. अंहयति. *Aor. p.* आंजिहत्.

34. गर्ह. 35. गल्ह [कुत्सायां] *tr.* to blame, cenſure or deſpiſe. गर्हते. जगर्हे. गर्हिता. So गल्हते. जगल्हे.

36. बर्ह. 37. बल्ह [प्राधान्ये] *intr.* to be preeminent, or excellent.‖ बर्हते. बल्हते.

38. वर्ह. 39. वल्ह [परिभाषणहिंसाच्छादनेषु] *tr.* ¹to ſpeak or tell. ²to kill or hurt. ³to cover.§ वर्हते. वल्हते.

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* Durga'da'sa cites examples to ſhow, that the verb is active as well as neuter.

† From the inflections of the intenſive as exhibited by Ma'd'hava, it appears, that he reads the firſt root with the labial conſonant: but Vo'pade'va makes the ſemivowel its initial. See महि 10th cl. and मह xvi. 78. and महीङ् Ch. 30.

‡ See अहि 10th cl.

‖ According to Ma'd'hava and Bhat't'o'ji, following the authority of Swa'mi', the initial of theſe roots is the labial conſonant; and that of the two next, the ſemivowel. Some, as Bhat't'o'ji remarks, reverſe that; and Vo'pade'va actually does ſo. His interpretation of the roots, with the ſemivowel for the initial, is (श्रेष्ठ्यं) 'excellence.' See वर्ह and वल्ह 10th cl. वह ibid. and वृह xvi. 83.

§ Ma'd'hava remarks, that D'hanapa'la and others make the initial of theſe verbs, the labial व्; and explain वर्ह and वल्ह, with an initial व्, 'to grow or increaſe' [बृद्धौ]. Vo'pade'va's interpretation of the roots, with the labial conſonant for the initial, is [स्तृतिहिंसादानवाद्यु] '¹to ſpread. ²to kill or hurt. ³to give. ⁴to ſpeak.' Here, the third acceptation ſeems to be founded on a variation in the reading, which is countenanced by the text of Maitre'ya, though unnoticed by Ma'd'hava. Certain derivatives, which appear to have ſuggeſted Vo'pade'va's firſt interpretation, are accounted for otherwiſe by Bhat't'o'ji and the reſt. See वृह 10th cl.

40. प्लिह [गतौ] *tr.* to go or approach. प्लेहते. पिप्लिहे. DES. पिप्लिहिषते or पिप्लेहिषते.*

41. वेह्. 42. जेह् (= to move). 43. बाह् [प्रयत्ने] *intr.* to reſolve; or endeavour diligently.† वेहते. जेहते. बाहते.

44. द्राह् [निद्राक्षये] *intr.* 1 to wake. *tr.* 2 to depoſite.‡ द्राहते.

45. काश्रृ [दीप्तौ] *intr.* to ſhine.‖ काशते. चकाशे. काशिता. CAUS. काशयति. *Aor. p.* अचकाशत्.

46. ऊह [वितर्के] *intr.* to reaſon. *tr.* to apprehend and infer.§ ऊहते. ऊहांचक्रे &c. ऊहिता. With a prepoſition समूहति or समूहते.¶ PASS. समुह्यते.**

47. गाह् [विलोडने] *tr.* to churn or agitate. गाहते. जगाहे (2d *ſing.* जगाढ्वे†† or जगाहिषे. 2d *pl.* जगाढ्वे or जगाहिढ्वे, -ध्वे &c.).

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* The affix, being optionally diſtinguiſhed by a mute कृ (Ch. 16. §. iv. 3.), may bar the permutation with the *gun'a* diphthong.

† The authority of MA'D'HAVA and BHAT'T'O'JI is followed in regard to the firſt and third roots: but ſome, as remarked by them, read both theſe roots with the labial conſonant; and others (VO'PADE'VA &c.) with the ſemivowel, for the initial. The ſecond root ſignifies likewiſe 'to move.'

‡ "Some," as remarked by MA'D'HAVA &c. read (निक्षेपे) 'to bail or depoſite.' VO'PADE'VA ſtates both acceptations.

‖ "Some," according to the remark of MA'D'HAVA, here read कासि; and others कास. See काश्रृ 4th cl. and कसि 2d cl. Alſo कासृ 21.

§ MA'D'HAVA expounds वितर्कः by संभावनं.

¶ The verb is optionally deponent, when joined with a prepoſition, and bearing the intranſitive ſenſe; but according to CAIYYAT'A and others, whether active or neuter; and according to ſome, even when ſingle.

** The vowel of this verb, joined with a prepoſition, becomes ſhort before यृ diſtinguiſhed by a mute कृ or ङृ (Ch. 19. §. v. 4. †.).

†† The uſe of the prefix इट् is optional, becauſe the root contains a mute ऊ. ढ् is ſubſtituted for ह् before से ſubſtituted for थास्; the radical initial becomes aſpirated (Ch. 4. §. vii. 3. *.); ढ्कृ is ſubſtituted for ढ् before स् (Ch. 4. §. vii. 5.); and this is converted *into* ष् after the guttural letter. Ch. 4. §. iii. 14.

गाहा* or गाहिता. वाह्यते or गाहिष्यते. गाहतां. अगाहत. गाहेत and *Ben.* गाहिषीष्ट or वाक्षीष्ट. *Aor. p.* अगाढ†(3d *du.* अवाक्षातां. *pl.* अवाक्षत. 2d *ſing.* अगाढाः. *pl.* अवाढ्वं. 1ſt *ſing.* अवाहि) or अगाहिष्ट. *Cond. f.* अवाह्यत or अगाहिष्यत.

48. गृह् [ग्रहणे] *tr.* to take, receive or accept.‡ गर्हते. जगृहे (2d *ſing.* जगृहिषे‖ or जघृक्षे. *pl.* जगृहिढ्वे and जगृहिध्वे or जघृढ्वे). गर्हिता or गर्द्धा. गर्हिष्यते or वर्द्धते. गर्हतां. अगर्हत. *Imp. &c.* गर्हेत and *Ben.* गर्हिषीष्ट or वृक्षीष्ट. *Aor. p.* अगर्हिष्ट or अवृक्षत (3d *du.* अवृक्षातां. *pl.* अवृक्षत).§ *Cond. f.* अगर्हिष्यत or अवर्द्धयत. Alſo ग्लहते.

49. वृषि [कांतिकरणे] *tr.* to make handſome or brilliant.¶ वृंषते. जुवृंषे. वृंषता.

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* ह् being converted into ढ्, त् is changed into ध् (Ch. 16. §. iii. 13.); and this into ढ् (Ch. 3. §. iii. 7.); and the preceding ढ् is expunged (Ch. 18. §. iii. 7.).

† स्, deduced from सिच्, is expunged between ऋलृ conſonants (Ch. 16. §. iii. 11. *.), and the initial is not in that caſe permuted. ह् is converted into ढ् as before; and ध्, ſubſtituted for त्, is changed to ढ्; and the preceding ढ् is conſequently rejected.

‡ Cá'ſ'yapa and others read ग्लह्, and inſtances of its uſe occur. Ma'd'hava and Bhat'-t'o'ji, therefore, admit it as a ſynonymous root. Vo'pade'va ſtates this and ग्रह्, as verbs of the 10th cl. conjugated in the active voice, with the ſame acceptation. Durga'da'ſa remarks, that ſome reject ग्लह्, but admit ग्रह् in the 1ſt claſs, making it however deponent.

‖ Here alſo the uſe of the prefix is optional; and the ſame permutations enſue. See 47.

§ When the prefix is not uſed in the aoriſt paſt, this root, ending in a श्लृ conſonant with a penult ऋ, requires क्ष (Ch. 16. §. iii. 12.); of which the final is expunged before vowels (ibid. †.).

¶ Chandra and others, as remarked by Ma'd'hava, read वृषि; and Swa'mi', वृसि; but De'va, Maitre'ya and others, as in the text. Vo'pade'va ſtates both theſe roots with a different acceptation, [क्षरे] 'to drop;' however, Durga'da'ſa remarks, that they are not generally admitted. Vo'pade'va's interpretation (भूश)ः of this verb is expounded by him and by his commentator, कांतिकृतिः.

## ARTICLE XVI.

*With Mute Vowels Acutely Accented.*

1. वुषिऽ [अविशब्दनार्थः] *intr.* to do any thing but manifeſt one's ſentiments by ſound.* वोषति. जुवोष. वोषिता. *Aor. p.* अवुषत् or अवौषीत्.† Caus. वोषयति. *Aor. p.* अजूवुषत्.

2. अक्षू [व्याप्तौ] *tr.* 1 to reach, pervade or obtain. 2 to accumulate.‡ अक्षति. आनक्ष (2d *ſing.* आनक्षिथ or आनक्षु.‖). अक्षिता or अक्षा. अक्षिष्यति or अक्ष्यति.§ अक्षतु. आक्षत्. अक्षेत् and *Ben.* अक्ष्यात्. *Aor. p.* आक्षीत् (or, in connexion with मोऽ, 3d

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* The term विशब्दनं is here equivalent to प्रतिज्ञानं 'averment;' expounded by the *Nyáſa* &c. 'the manifeſtation of one's meaning:' and the verb, as is remarked by Ma'd'hava, belongs to this claſs with any other ſenſe, but this ſingle excepted one. D'hanapa'la and others read [शब्दार्थः] 'to ſound;' Chandra and Durga ſtate वुषिऽ [शब्दे]; and Sa'cata'yana वुष [शब्दे], omitting the mute ſyllable. The authority of Cáyyat'a and Bhat't'oji is followed in the text: however, Ma'd'hava cites Maitre'ya in ſupport of this reading, though the text of the *D'hátupradípa* here exhibit वुष [शब्दे]. See वुषिऽ 10th cl. Vo'pade'va, likewiſe, conjugating the ſame root in both claſſes, ſtates for its acceptations [नुतौविशब्दे] '1 to praiſe. 2 to ſpeak. 3 to manifeſt. 4 to make numerous ſounds.' For Durga'da'sa propoſes theſe three laſt explanations of Vo'pade'va's ſecond acceptation.

† अङ् is optionally ſubſtituted for च्लि, on account of the mute ङ् (Ch. 16. §. iii. 12.).

‡ Vo'pade'va ſtates two acceptations [व्याप्तिसंहत्योः].

‖ The uſe of the prefix इट् is optional, on account of the mute उ (Ch. 17. §. i. 1.). क्, being the firſt element of a final conjunct, is expunged, before the ſubjoined ष्; and this is permuted with the cerebral (ट्), on account of the preceding ष्. So, in the *Abs. fut.* त् is changed to ट्.

§ ष् is converted into क्; the preceding क् is expunged; and the ſubſequent स् becomes cerebral (ष्). Ch. 4. §. vii. 5. and iii. 14.

*sing.* अक्षीत्. *du.* अक्षिष्टां. *pl.* अक्षिषुः.* or 3d *sing.* आक्षीत्. *du.* आष्टां. *pl.* आक्षुः). *Cond. f.* आक्षिष्यत् or आक्ष्यत्. Alſo *Pref.* अक्ष्णोति † (3d. *du.* अक्ष्णुतः. *pl.* अक्ष्णुवंति &c.). *Imp.* अक्ष्णोतु (2d *sing.* अक्ष्णुहि. 1ſt *sing.* अक्ष्णवानि &c.). *Abs. p.* आक्ष्णोत् (1ſt *sing.* आक्ष्णवम् &c.). *Imp. &c.* अक्ष्णुयात्. DES. अचिक्षिषति. CAUS. अक्षयति. *Aor. p.* आचिक्षत्.

3. तक्ष्. 4. त्वक्ष्[तनूकरणे] *tr.*, to pare or make thin.‡ *intr.* to be thin. तक्षति or तक्ष्णोति.‖ ततक्ष (2d *sing.* ततक्षिथ or ततक्षु). *Aor. p.* अतक्षीत् (3d *du.* अतक्षिष्टां) or अतक्ष्टां (3d *du.* अतक्षाष्टां). Alſo त्वक्षति.

5. उक्ष [सेचने] *tr.* to ſprinkle or wet. § उक्षति. उवोक्ष &c. उक्षिता.

6. रक्ष [पालने] *tr.* to guard or preſerve. रक्षति. ररक्ष. रक्षिता.

7. णिक्ष [चुंबने] *tr.* to kiſs. निक्षति (प्रणिक्षति ¶). निनिक्ष. निक्षिता.

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* The vowel is not permuted with the *vriddhi* element, when इट् is prefixed to सिच्. Ch. 19. §. iv. 6.

† This verb, optionally, admits the affix श्नु in the active voice. Ch. 16. §. ii. 7. ‡.

‡ VO'PADE'VA reſtricts the acceptation, here ſtated, to the irregular verb; and interprets the ſynonymous regular verbs intranſitively [कार्श्ये] 'to be thin.' See तक्ष 13.

‖ This root, with the acceptation here ſtated, alſo admits the affix श्नु; but, uſed (as a compound verb, or even as a ſingle one,) in other ſenſes, it can only be inflected regularly. *Ex.* संतक्षति cenſures or reproves.

§ VO'PADE'VA's interpretation [वृषि] is explained by DURGA'DA'SA, (सेकः) 'ſprinkling.' SUD'HA'CARA, cited by MA'D'HAVA, adduces a claſſical example of this, which is the literal ſenſe of the verb.

¶ See Ch. 18. §. ii. 10. But, in derivatives of this verb, the permutation on account of a preposition, is optional. *See Participles &c.*

8. तृक्ष. 9. घृक्ष. 10. णक्ष [गतौ] *tr.* to go or approach.* तृक्षति. ततृक्ष. तृक्षिता. So स्तृक्षति. तस्तृक्ष. INT. तरीतृक्ष्यते &c. Alſo नक्षति (प्रणक्षति).

11. वक्ष [रोषे] *intr.* ¹to be angry. *tr.* ²to accumulate.† वक्षति.

12. मृक्ष [संघाते] *tr.* to accumulate or fill.‡ मृक्षति.

13. तक्ष [त्वचने] *tr.* ¹to cover. ²to ſkin or peel.‖ तक्षति.

14. सूर्क्ष [आदरे] *tr.* to treat with reſpect; to regard or mind.§ सूर्क्षति. सुसूर्क्ष. सूर्क्षिता.

15. काङ्क्ष. 16. वाङ्क्ष. 17. माङ्क्ष [कांक्षार्थौ] *tr.* to deſire. कांक्षति. चकांक्ष. कांक्षिता. So वांक्षति. मांक्षति.

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* VO'PADE'VA ſtates स्तृक्ष as well as घृक्ष, and infers an option in the deſiderative of the cauſal, तिस्तृक्षयिषति or तिघृक्षयिषति. His commentator infers a like option in the intenſive: but both erroneouſly. See Ch. 18. §. ii. 3. and 1. ‡.

† MA'D'HAVA and BHAT'T'O'JI obſerve, that ſome read the interpretation otherwiſe, [संघाते]; VO'PADE'VA ſtates both ſenſes [रोषसंघात्योः].

‡ The text of MA'D'HAVA, confirmed by that of BHAT'T'O'JI, is here followed: but VO'PADE'VA reads भृक्ष. MAITRE'YA'S text agrees with this reading. He remarks, and is cited by MA'D'HAVA for the obſervation, that "ſome," write मक्ष; but VO'PADE'VA aſſigns to this additional root the acceptations of the preceding one (11.). *Ex.* मक्षति 'fills, or is angry.'

‖ DURGA and many others expound the interpretation of this verb by (संवरणं) 'covering;' but SWA'MI' by (त्वचोग्रहणं) 'taking of ſkin.' VO'PADE'VA exhibits a ſecond root with the ſame acceptation, त्वक्ष [त्वचोग्राहे]; expounded by DURGADA'SA, चर्मणोग्रहणं. See तक्ष् (3.).

MAITRE'YA and ſome others here add पक्ष [परिग्रहे] 'to take or accept.' *Ex.* पक्षति. It is inſerted, on the authority of "ſome," by BHAT'T'O'JI, and is noticed by MA'D'HAVA. But VO'PADE'VA makes it a verb of the 10th claſs only. See Ch. 29.

§ Some, as remarked by MA'D'HAVA, read [अनादरे] 'to diſregard,' and the text of MAITRE'YA, as well as that of VO'PADE'VA, exhibits this reading; but it diſagrees *with* examples in the *Védas*, and with a paſſage in the dictionary of AMERA. An additional *root is* ſtated by VO'PADE'VA, सूर्क्ष्. *Ex.* सुसूर्क्ष. It ſeems erroneous. See Ch. 18. §. ii. 1. ‡.

18. द्राक्षि. 19. ध्राक्षि. 20. ध्वाक्षि [बोरवासितेच] *intr.* to croke, caw or ſcreech, as a bird. *tr.* to deſire.* द्रांक्षति. ध्रांक्षति. ध्वांक्षति or ध्मांक्षति.

21. चूष [पाने] *tr.* to drink or ſuck. चूषति. चुचूष. चूषिता.

22. तूष [तुष्टौ] *tr.* to ſatisfy. तूषति.

23. पूष [वृद्धौ] *intr.* to increaſe or grow.† पूषति.

24. मूष [स्तेये] *tr.* to ſteal, rob, or plunder.‡ मूषति.

25. लूष. 26. रूष [भूषायां] *tr.* to adorn or decorate.‖ लूषति. रूषति.

27. प्रूष [प्रसवे] *tr.* to bring forth or propagate.§ प्रूषति.

28. यूष [हिंसायां] *tr.* to kill; or to hurt or attempt to kill. यूषति.

29. जूष [च] *tr.* to kill or to hurt.¶ जूषति.

30. भूष [अलंकारे] *tr.* to adorn or decorate.** भूषति.

31. उष [रुजायां] *tr.* to be diſeaſed.†† उषति. उषांचकार &c.

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* DURGA'DA'SA expreſsly ſtates ध्माक्षि as the true reading of the third root: but that diſagrees with moſt manuſcripts.

† See 48. and घुष 4th, 9th, and 10th cl.

‡ MAITRE'YA'S text here adds मुष as a reading admitted by "ſome." *Ex.* मोषति. DURGA'DA'SA notices the variation. See मुष 9th cl.

‖ MA'D'HAVA exhibits theſe verbs on the authority of SUD'HA'CARA. MAITRE'YA omits them; and ſo does VO'PADE'VA; while BHAT'T'O'JI inſerts them without any reſtriction of a ſpecial authority.

§ So SWA'MI reads the verb on the authority of the *Parâyaṇicá*; and it is confirmed by examples from the *Védas*. But ſome read सूष, erroneouſly, as MA'D'HAVA remarks. However, VO'PADE'VA ſtates both roots, and alſo षूष; and DURGA'DA'SA obſerves, that प्रूष is not univerſally recogniſed.

¶ This is ſtated by VO'PADE'VA as admitting the middle voice likewiſe: but DURGA'DA'SA remarks, that "others" reſtrict it to the active. See जुष 6th and 10th. cl.

** See भूष 10th cl.

†† DURGA'DA'SA appears to have read in VO'PADE'VA'S text [रोषे] 'to rage againſt,' for [रोगे] 'to be diſeaſed.' See उष 44.

32. ईष [उञ्छे] *tr.* to glean.* ईषति.

33. कष. 34. खष. 35. शिष. 36. जष. 37. ऊष. 38. शष. 39. वष. 40. मष. 41. रुष. 42. रिष [हिंसार्थाः] *tr.* to kill or to hurt.† कषति. चकाष. कषिता. *Aor. p.* अकषीत्. or अकाषीत्.‡ So खषति. चस्काष. Alſo शेषति. शिशेष (2d *ſing.* शिशेषिथ). शेष्टा. शेक्ष्यति. शेषतु. अशेषत्. शेषेत् and *Ben.* शिष्यात्. अशिक्षत्.‖ अशेक्ष्यत्. Des. शिशिक्षति. Int. शेशिष्यते and शेशेष्टि. Caus. शेषयति. *Aor. p.* अशीशिषत्. Likewiſe जषति. जजाष (3d *du.* जेषतुः). जषिता. So ऊषति. जऊष (3d *du.* जऊषतुः). Alſo शषति. And वषति. ववाष (3d *du.* ववषतुः). Likewiſe मषति. Alſo रोषति. रुरोष (3d *du.* रुरोषिथ). रोषिता or रोष्टा.§ रोषिष्यति. So रेषति. रिरेष. रेषिता or रेष्टा.§ रेषिष्यति.

43. भष [भर्त्सने] *intr.* to bark or growl. *tr.* to reproach, rail, or ſpeak malevolently.¶ भषति.

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* See xv. 10.

† Durga'da'sa remarks, that Chaturbhuja ſtates कष as admitting the middle voice; while Rama'na't'ha reſtricts this to the active voice, and exhibits an additional ſynonymous verb कृश with both voices. On the authority of Vya'ghrabhu'ti the vowel of शिष (34.) is gravely accented by Maitre'ya, Ma'd'hava, Bhat't'o'ji and the reſt, and the verb refuſes the prefix इट् (Ch. 17. §. i. 1. †.). But Vo'pade'va makes it admit that prefix. See शिष्लृ 7th cl. and शिष 10th cl. Durga'da'sa remarks, that ſome read क्रूष for ऊष. Vo'pade'va adds ſynonymous roots क्षष, चष and जूष. See ऊष Ch. 23. §. i. 30. and रुष 6th and 10th. cl.

‡ The vowel may become *vriddhi*. Ch. 19. §. iv. 6.

‖ दृश is ſubſtituted for क्षि. Ch. 16. §. iii. 12.

§ The uſe of the prefix before त is optional in the two laſt verbs. Ch. 17. §. i. 3. ‡.

¶ Bhat't'o'ji and the reſt explain the verb as ſignifying the 'barking of a dog.' Vo'pade'va ſtates two ſenſes [बुक्केपिम्लुनोक्तौ]; Durga'da'sa's expoſition of which is here followed.

44. उष [दाहे] *tr.* to burn.* ओषति. ओषांचकार &c. or उवोष (3d *du.* उषतुः. 2d *sing.* उवोषिथ).† ओषिता.

45. जिषु. 46. विषु. 47. मिषु. [सेचने] *tr.* to ſprinkle.‡ जेषति. जिजेष. जेषिता. Likewiſe वेषति. विवेष (3d *du.* विविषतुः. 2d *ſing.* विवेषिथ. 1ſt *du.* विविषिव). वेष्टा.‖ वेष्यति. *Aor. p.* अविक्षत्. § Alſo मेषति. मिमेष. मेषिता.

48. पुष [पुष्टौ] *tr.* to cheriſh or nurture.¶ पोषति. पुपोष (2d *ſing.* पुपोषिथ). पोषिता. पोषिष्यति. *Aor. p.* अपोषीत्.

49. श्विषु. 50. श्लिषु. 51. प्रुषु. 52. प्लुषु [दाहे] *tr.* to burn.** श्वेषति. शिश्वेष. श्वेषिता. So श्लेषति. शिश्लेष (2d *ſing.* शिश्लेषिथ). श्लेषिता.†† Alſo प्रोषति. प्लोषति.

53. पृषु. 54. वृषु. 55. मृषु [सेचने] *tr.* to ſprinkle.‡‡ पर्षति.

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* Vo'pade'va, exhibiting two acceptations [बधेदहि] '1to kill, 2to burn;' ſtates two diſtinct roots उषु and उष, for the ſake of a variation in the participle paſſive. Ma'd'hava includes this irregularity (for which there is claſſical authority), under an indefinite rule.

† The uſe of the affix आम् is optional in this verb (Ch. 16. §. iii. 2. ‡.).

‡ See विषॢ 3d cl. and विष 9th cl. Alſo मिषु 6th cl.

‖ This verb is enumerated in the *Cárica* among thoſe, which refuſe the prefix इट् (Ch. 17. §. i. 1. †.). But Vo'pade'va inflects it with that prefix.

§ क्ष is here the ſubſtitute for चि ल (Ch. 16. §. iii. 12.).

¶ See 4th claſs; where the verb refuſes the prefix इट् (Ch. 17. §. i. 1. †.), and requires the ſubſtitution of अङ् for लि (Ch. 16. §. iii. 12. †. p. 142.). See likewiſe पुष 9th and 10th cl.

** See श्लिष 4th claſs; where the verb rejects इट्. See alſo श्लिष 10th cl. and प्लुष 4th cl. as well as प्लुष and प्रुष 9th cl.

†† A paſſage in the *Nyáſa*, which makes this verb reject the affix इट् (Ch. 17. §. i. 1. †.), is ſhown by Ma'd'hava to be a miſtake; as it is contrary to the general conſent of grammarians.

‡‡ Ma'd'hava and Bha't'tó'ji add, as a part of the text, [त्रयोहिंसासंक्लेशनयोः] 'the two firſt verbs (53. and 54.) likewiſe ſignify 1to kill and 2to weary.' This paſſage occurs in one *D'hátupát'a*, but is wanting in the other. It is alſo omitted in the *D'hátupradípa*; and the con-

पपर्ष. पर्षिता. *Imp. &c. Ben.* पृष्यात्. So वर्षति. मर्षति.

55. *bis.* मृषु [सहनेच] *tr.* [2] to bear or endure.*

56. वृषु [संघर्षे] *tr.* to grind or pound. वर्षति.

57. हृषु [अलीके] *intr.* [1] to lie. *tr.* [2] to affirm falſely.† हर्षति.

58. तुस. 59. हस. 60. हूस. 61. रस [शब्दे] *intr.* to ſound. तोसति. तुतोस. तोसिता. So हसति. जहास. Likewiſe हूसति. जहूास. Alſo रसति. ररास.

62. लस [श्लेषणक्रीडनयोः] *tr.* [1] to embrace. *intr.* [2] to ſport or play.‡ लसति.

63. वस्लृ [अदने] *tr.* to eat.‖ वसति.— वस्ता. वत्स्यति.§ वसतु. अवसत्. वसेत्.— अवसत्.¶ अवत्स्यत्. Pass. *fut.* वस्ता. वत्स्यते. अवत्स्यत.

64. जर्ज. 65. चर्च. 66. ऊर्ज [परिभाषणहिंसातर्जनेषु] *intr.* [1] to ſpeak. *tr.* [2] to kill or to hurt. [3] to cenſure or reprove.** जर्जति. चर्चति.

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ſequent additional ſenſes are unnoticed by Vo'pade'va. But Ma'd'hava remarks, that Ca's'ya-pa here reads पृषु, वृषु, [हिंसासंक्लेशनदानेषु] '[2] to kill, [3] to weary, and [4] to give.'

* Vo'pade'va ſtates मृष [क्षांतौ] 'to endure,' as a verb of the 10th claſs. See मृष 4th and 10th cl.

† Durga'da'sa ſtates this as a tranſitive verb. See हृष 4th cl.

‡ See लस 10th cl.

‖ As this root is an optional ſubſtitute for अद (ſee 2d cl.), in the *Rem. p*; it is inferred, that the verb, here exhibited, is imperfect, having ſuch inflections only, as are expreſsly directed, or clearly indicated, by grammatical rules: it conſequently wants the *Rem. p.* and *Ben.* (लिङ्), in the active voice; and is reſtricted to the future tenſes in the paſſive. Ma'd'hava obſerves, that "ſome" read वंस. Vo'pade'va exhibits alſo a deponent verb, वसि [क्षरणे] 'to ſprinkle or drop.' *Ex.* वंसते. But Durga'da'sa remarks, that "others" reject it.

§ The prefix इट् is excluded (Ch. 17. §. i. 1. †); and स् is converted into त् before स्. Ch. 19. §. i. 3.

¶ अङ् is employed on account of the mute लृ. Ch. 16. §. iii. 12. †. p. 142.

** The reading, adopted by Ma'd'hava and Bhat't'o'ji, is here followed. The latter obſerves, that theſe verbs ought to have been placed among roots ending in palatine conſonants (ſee

जर्ऊति.

67. पिसृ. 68. पेसृ [गतौ] *tr.* to go or approach.* पेसति. पिपेस (3d *du.* पिपिसतुः and पिपेसतुः). CAUS. पेसयति. *Aor. p.* अपिपेसत्.

69. हसे [हसने] *intr.* [1] to laugh. *tr.* [2] to ridicule or deride.† हसति. जहास. *Aor. p.* अहसीत्.‡

70. णिश [समाधौ] *intr.* to meditate profoundly.‖ नेशति (प्रणेशति). निनेश (3d *du.* निनिशतुः). नेशिता.

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Art. 6.); the former remarks, after MAITRE'YA and others, that they are inſerted in this claſs (ſee जर्ज, चर्च and ऊर्ऊ 6th claſs), for a variation in the accent; and, as an obſervation of MAITRE'YA ſingly, that they are placed in this article, for a conformity of acceptation. But MAITRE'YA'S text exhibits जर्ज्ज, चर्च्च, ऊर्ऊ [परिभाषणतर्जनयोः]; and his remarks, abovecited, are confined to the two laſt roots. One *D'hátupát'a* is conſiſtent with this; and the other agrees with the reading in the text. VO'PADE'VA, too, ſtates जर्ज्ज [ऊर्ऊ च]; and himſelf interprets ऊर्ऊः by (भर्त्सोत्तयोः) '[1] to reprove. [2] to ſpeak;' and explains च as indicating (रक्षे) '[3] to preſerve.' He exhibits चर्च, जर्च, ऊर्च, जर्ज, जर्ऊ and ऊर्ऊ, with two acceptations [उक्तौ भर्त्से], but as verbs of the 6th claſs only. See जर्ज &c. 6th claſs. Alſo चर्च 10th claſs.

* MA'D'HAVA remarks, that "ſome" here add four other roots; which are not found in the works of MAITRE'YA and others. Theſe, however, are wholly unnoticed by BHAT'T'O'JI, and the reſt: but ſeem (for the manuſcripts are imperfect) to be विसृ, वेसृ, बिशृ and बेशृ. VO'PADE'VA does exhibit वेसृ with this acceptation. See पिस 10th claſs.

† DURGA'DA'SA brings examples of the verb uſed as a tranſitive, as well as a neuter one.

It is one of the roots which are excepted from the rule for uſing the middle voice when reciprocity of action is indicated (Ch. 20. §. ii. †.). *Ex.* व्यतिहसंति they laugh at each other.

‡ The vowel is not permuted, becauſe the root contains a mute ए. Ch. 19. §. iv. 6. *.

‖ VO'PADE'VA'S interpretation [शीले] is expounded by DURGA'DA'SA (समाधौ), as in this text.

71. मिश. 72. मश [शब्देरोषकृतेच] *intr.* [1]to ſound. [2]to be angry.* मेशति. मशति.

73. शव [गतौ] *tr.* [1]to go or approach. [2]to ſpoil.† शवति. *Aor. p.* अशावीत् or अशवीत्.

74. शश [प्लुतगतौ] *intr.* to jump or move by leaps.‡ शशति. शशाश (3d *du.* शेशतुः.|| *pl.* शेश्युः. 2d *ſing.* शेशिथ). शशिता.

75. शसु [हिंसायां] *tr.* to kill or hurt.§ शसति. शशास (3d *du.* शशसतुः.¶ *pl.* शशसुः. 2d *ſing.* शशसिथ). शसिता.

76. शंसु [स्तुतौ] *tr.* to praiſe.** शंसति. शशंस. शंसिता. *Imp. &c.* शंसेत् and *Ben.* शस्यात्.

77. चह [परिकल्कने] *tr.* to cheat or deceive.†† चहति. चचाह (3d *du.* चेहतुः). चहिता. *Aor. p.* अचहीत्.‡‡

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* VO'PADE'VA's interpretation agrees with this; [ध्वनौकोपे].

† An additional acceptation is ſtated by VO'PADE'VA, [विकारेच] 'to ſpoil.'

‡ DURGA'DA'SA obſerves, that "ſome" read शस. MA'D'HAVA remarks, that another verb, कश [गतौ], is here inſerted in ſome copies: but appears to be unauthorized. See कश for कसि 2d claſs.

|| Not, ſays the *Manōramá*, as inadvertently exhibited in certain ancient works, शशशतुः.

§ See आशंस (आङः शसि) xv. 27.

¶ The verb is excepted from the rule for expunging the prior ſyllable and permuting the vowel (Ch. 19. §. iii. 9.).

** DURGA adds a ſecond acceptation [दुर्गतौ] 'an ill proceeding.' VO'PADE'VA ſtates the verb with two ſenſes, [हिंसास्तुत्योः] '[1]to kill or to hurt. [2]to praiſe.'

†† MA'D'HAVA and BHAT'T'O'JI expound कल्कनं by शाठ्यं (wickedneſs). This laſt is the interpretation ſtated by VO'PADE'VA. But DURGA'DA'SA explains the verb by (प्रतारयति) 'deceives.' See 10th claſs and Ch. 29.

‡‡ Since the verb ends in ह्, the vowel is not permuted in the aoriſt paſt. Ch. 19. §. iv. 6. *.

78. महँ [पूजायां] *tr.* to revere or adore.* महति.

79. रहँ [त्यागे] *tr.* to quit, loſe or abandon.† रहति.

80. रहि [गतौ] *tr.* to go or approach. रंहति. ररंह. रंहिता.

81. दृहँ. 82. दृहि. 83. वृहँ. 84. वृहि [बृहौ] *intr.* to grow or increaſe. दर्हति. ददर्ह (3d *du.* ददृहतुः). दर्हिता. So दृंहति. ददृंह. दृंहिता. Alſo वर्हति. वृंहति.

वृहि [शब्दे च] *intr.* to roar.‡ See 84.

85. तुहिऱ्. 86. दुहिऱ्. 87. उहिऱ् [अर्दने] *tr.* [1] to hurt or give pain. [2] to kill.‖ तोहति. तुतोह. तोहिता. *Aor. p.* अतुहत् or अतोहीत्. So दोहति. दुदोह. दोहिता. *Aor. p.* अदुहत् or अदोहीत्.§ Alſo ओहति. उवोह (3d. *du.* ऊहतुः. *pl.* ऊहुः). ओहिता. *Aor. p.* (with माङ्). ऊहत् or औहीत्.

88. अर्हँ [पूजायां] *tr.* [1] to worſhip or revere. *intr.* [2] to be fit or deſerving.¶ अर्हति. आनर्ह. अर्हिता.

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* See महि xv. 32.

† See 10th claſs, and Ch. 29.

‡ The initial of this and of the two laſt verbs (83. and 84.) is व् according to Vo'pade'va. Chandra and Gupta read वृहिऱ्; for the option (Ch. 16. §. iii. 12.), as Cshi'raswa'mi remarks, in the *Aor. p. Ex.* अवृहत् or अवर्हीत्. Vo'pade'va inſerts both roots, वृहिऱ् and वृहि with two acceptations [ध्वनर्द्धोः]; and वृह with a ſingle import [बृहौ]. The ſound, here meant, is the roaring of an elephant; or, on the authority of claſſical examples, that of a lion or other beaſt. See वृहि &c. 10th claſs, and बर्ह xv. 36.

‖ The text of Maitre'ya exhibits alſo उहिऱ् on the authority of "ſome." This variation is unnoticed by Ma'd'hava, Bhat't'o'ji, Vo'pade'va and others. Durga'da'sa ſays अर्दनं here ſignifies (बधः) 'killing.'

§ Maitre'ya and the reſt, as remarked by Ma'd'hava, do not include this verb among the roots which refuſe the prefix इट्. Ch. 17. §. i. 1.‡.

¶ Vo'pade'va ſtates the additional acceptation [योग्यत्वे] 'fitneſs or worthineſs.' See अर्ह Ch. 29.

# CHAPTER XXII.

## SUBORDINATE ORDERS OF THE FIRST CLASS OF VERBS.

### SECTION I.

#### द्युत् AND CERTAIN OTHER ROOTS WITH MUTE VOWELS GRAVELY ACCENTED, AND CONTAINING EFFICIENT VOWELS ACUTELY ACCENTED.*

1. द्युत [दीप्तौ] *intr.* to ſhine. द्योतते. दिद्युते (3d *du.* दिद्युताते).† द्योतिता. *Aor. p.* अद्युतत् or अद्योतिष्ट.‡ Des. दिद्युतिषते or दिद्योतिषते. Int. देद्युत्यते and देद्युतीति or देद्योत्ति. Caus. द्योतयति. *Aor. p.* अदिद्युतत्.

2. श्विता [वर्णे] *intr.* to be white. श्वेतते. शिश्विते. श्वेतिता. *Aor. p.* अश्वितत् or अश्वेतिष्ट.

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* The verbs, contained in this ſection, are anomalous in the aoriſt paſt; optionally admitting the active voice in that tenſe; and taking अइ for च्लि, before the active terminations.

† The vowel (इ) is ſubſtituted for the ſemivowel (यू), in the prior ſyllable (Ch. 18. §. iv. 5. ‡.); and the ſubſequent vowel (उ) merges in it of courſe (Ch. 4. §. iv. 4. *.).

‡ The aoriſt paſt may be active inſtead of deponent (Ch. 16. §. ii. 3. §. *ad finem.*); and, in ſuch caſe, it ſubſtitutes अइ for च्लि (Ch. 16. §. iii. 12. †. p. 142.).

3. ञिमिदा [स्नेहने] *intr.* to melt, or be unctuous.* मेदते. मिमिदे.† मेदिता. *Aor. p.* अमिदत् or अमेदिष्ट.

4. ञिष्विदा [स्नेहनमोचनयोः] *intr.* [1] to melt or be unctuous. *tr.* [2] to quit or yield. *intr.* [3] to be deluded.‡ स्वेदते. सिष्विदे. स्वेदिता. *Aor. p.* अस्विदत् or अस्वेदिष्ट. DES. of the CAUS. सिस्वेदयिषति.‖

5. रुच [दीप्तावभिप्रीतौच] *intr.* [1] to ſhine. [2] to pleaſe or be pleaſing.§ रोचते. रुरुचे. रोचिता. *Aor. p.* अरुचत् or अरोचिष्ट.

6. घुट [परिवर्त्तने] *intr.* [1] to return or come back. [2] to exchange or barter ¶ घोटते. जुघुटे. घोटिता. *Aor. p.* अघुटत् or अघोटिष्ट.

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* MA'D'HAVA explains the term by स्नेहयोगः; DURGA'DA'SA by स्निग्धीभावः. See 4th and 10th cl. and मिद् Ch. 23. §. 1. 8.

† The permutation with the *gun'a* element, in this root, (notwithſtanding the exception, which ſhould affect it as a verb of the 4th claſs,) is directed, if the affix be diſtinguiſhed by an initial mute ञ् (Ch. 19. §. iv. 2. ‖.). But, here (in the 3d *ſing. Rem. p.*), that mute letter is final.

‡ "Some," as MA'D'HAVA and the reſt remark, read —मोहनयोः. Accordingly VO'PADE'VA ſtates three ſenſes [मोहस्नेहमोक्षे]. BHAT'T'O'JI obſerves, that ſome exhibit ञिष्विदा as the root. This is the reading preferred by SWA'MI'; but he cites the other on the authority of NANDI'. VO'PADE'VA inſerts it with two acceptations [मोक्षेस्नेहे]. See ञिष्विदा Ch. 23. §. 3. ii. 5. Alſo ञिष्विदा and ञिष्विदा 4th cl.

‖ For this root retains the dental स् even with the affix णि before सन्. Ch. 18. §. ii. 3. ‡.

§ MA'D'HAVA expounds the ſecond acceptation by (अभिलाषः) 'deſire.' This and ſynonymous verbs govern the dative. *Ex.* रोचतेऽन्नंबुभुक्षवे 'Food is pleaſing to a hungry perſon.'

The verb admits the middle voice in the cauſative, for the reflective ſenſe, even where it was governed in the ſimple form by a noun ſignifying an animated perſon; notwithſtanding an exception regarding intranſitive verbs ſo uſed.

The *Charcaríta* form of this root, for the intenſive ſenſe, is inadmiſſible according to the *Nyáſa*.

¶ DURGA'DA'SA thus explains the term (परिवर्त्तः); 'the return of one who went;' or alſo "barter." See घुट 6th cl.

7. रुट. 8. लुट. 9. लुठ [प्रतीघाते] *tr.* to reſiſt or oppoſe.* रोटते. *Aor. p.* अरुटत् or अरोटिष्ट. So लोटते. लोठते.

10. ष्णुभ [दीप्तौ] *intr.* to ſhine.† शोभते. *Aor. p.* अष्णुभत् or अशोभिष्ट.

11. क्षुभ [संचलने] *intr.* [1] to be confuſed or diſquieted. *tr.* [2] to ſtir or diſturb.‡ क्षोभते. *Aor. p.* अक्षुभत् or अक्षोभिष्ट.

12. णभ. 13. तुभ [हिंसायां] *tr.* to kill or hurt.‖ नभते (प्रणभते). नेभे. नभिता. *Aor. p.* अनभत् or अनभिष्ट. Alſo तोभते. तुतुभे. तोभिता. *Aor. p.* अतुभत् or अतोभिष्ट.

14. संसु. 15. ध्वंसु. 16. भ्रंसु [अवस्रंसने] *intr.* to fall down.§

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* This reading is ſanctioned by DE'VA, MAITRE'YA and the reſt. But HARIYO'GI' ſtates two roots only, रुठ and लुठ. CSHI'RASWA'MI' exhibits theſe two, and adds two others रुट and लुट on the authority of "ſome." VO'PADE'VA inſerts the four, but aſſigns to two, a double interpretation: रुट, लुट [दीप्तिप्रतिहत्योः] '[1] to ſhine, [2] to tumble or roll for ſorrow or in paſſion. [3] to ſtrike again;' for DURGA'DA'SA here explains प्रतिहतिः as bearing the two laſt ſignifications. CSHI'RASWA'MI' does exhibit रुट [दीप्तौ] 'to ſhine;' and S'A'CAT'A'YANA reads लुट; while SUD'HA'CARA writes लुठ. However CSHI'RASWA'MI' refers लुठ to the 6th claſs. See लुट &c. Ch. 21. Art. viii. 25, 48, 49, 55, 57, and 58. Alſo लुट 4th and 10th cl. रुट 10th cl. and लुठ 6th cl.

† See ष्णुभ and ष्णुंभ Ch. 21. x. 38. and 39.

‡ MA'D'HAVA expounds the term by (प्रकृति विपर्यासो मंथनंच) 'the reverſe of the natural ſtate, and ſtirring or churning.' See 4th and 9th cl.

‖ णभ alſo ſignifies 'not to be;' as is inferred by MA'D'HAVA and others, from an expoſition of the *Niructa*. See णभ and तुभ 4th and 9th cl.

§ MA'D'HAVA remarks, that MAITRE'YA, SWA'MI', and others, read भ्रंष्णु. But the text of the *D'hátupradípa* exhibits that, as a various reading. BHAT'T'O'JI ſays "ſome" add भ्रंष्णु; and "others" ſo read the third root. MA'D'HAVA mentions भ्रंक्षि as another additional root

स्रंसते. सस्रंसे. स्रंसिता. *Aor. p.* अस्रसत्* or अस्रंसिष्ट. DES. सिस्रंसिषते. INT. सनीस्रस्यते and सनीस्रंसीति or सनीस्रंस्ति.† So ध्वंसते. भ्रंसते.

ध्वंसु [गतौच] *tr.* to go or approach. See 15.

17. स्रंभु [विश्वासे] *intr.* to truſt or be confident.‡ स्रंभते (विस्रंभते). सस्रंभे. स्रंभिता. *Aor. p.* अस्रभत or अस्रंभिष्ट.

18. वृतु [वर्त्तने] *intr.* to ſtand or be.‖ वर्त्तते. ववृते. वर्त्तिता. वर्त्तिष्यते or वर्त्स्यति.§ वर्त्तेतां. अवर्त्तत. वर्त्तेत or *Ben.* वर्त्तिषीष्ट. अवृतत or अवर्त्तिष्ट. अवर्त्तिष्यत or अवर्त्स्यत. DES. विवर्त्तिषते and विवृत्सति.

19. वृधु [वृद्धौ] *intr.* to grow or increaſe.¶ वर्द्धते. ववृधे. *Aor. f.* वर्द्धिष्यते and वर्त्स्यति. *Aor. p.* अवृधत and अवर्द्धिष्ट.

20. शृधु [शब्दकुत्सायां] *intr.* to fart.** शर्द्धते.

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found in certain liſts. VO'PADE'VA and DURGA'DA'SA ſtate भ्रंष्णु, and do not notice the other, although it have the authority of PA'N'INI and all his commentators. See भ्रष्णु and भ्रंष्णु 4th cl. and स्रंसु Ch. 21. ix. 33. ‡.

* Since अद् contains a mute इ्, न् is expunged (Ch. 19. §. vii. 1.).

† Theſe roots annex नी to the prior ſyllable, in the Intenſive. Ch. 18. §. iv. 9. *.

‡ BHAT'T'O'JI expreſsly confirms this reading, and concurs with MA'D'HAVA in a reference to Ch. 21. ix. 33. for the root स्रंभु. But DURGA'DA'SA ſtates this laſt alſo, in this place, as a various reading ſanctioned by "ſome" grammarians. He explains the term (विश्वासः) as ſignifying 'the ſtate of being free from doubt.'

‖ MA'D'HAVA explains this by स्थितिः. See 10th cl.

§ This, and the following verbs contained in this ſection, are optionally active in the aoriſt and conditional future, and in the deſiderative (Ch. 16. §. ii. 3. §. ad finem.); and refuſe the prefix before स् (Ch. 17. §. i. 3. §.) unleſs the reflective affixes (त इ् or आन) follow.

¶ See 10th cl.

** MA'D'HAVA explains this by पायुशब्दः. VO'PADE'VA'S interpretation is पर्दः, expounded by DURGA'DA'SA अपानोत्सर्गः. See 10th cl. and Ch. 23. §. i.

21. स्यंद् [प्रस्रवणे] *intr.* to ſprinkle or drop.* स्यंदते. सस्यंदे. (2d *ſing.* सस्यंदिषे or सस्यंत्से. 1ſt *du.* सस्यंदिवहे or सस्यंद्वहे). स्यंदिता or स्यंन्ता.† स्यंदिष्यते and स्यंत्स्यते or स्यंत्स्यति. स्यंदतां. अस्यंदत. स्यंदेत and *Ben.* स्यंदिषीष्ट or स्यंत्सीष्ट. *Aor. p.* अस्यंदिष्ट (3d *du.* अस्यंदिषातां) and अस्यंन्त (3d *du.* अस्यंत्सातां) or अस्यदत् (3d *du.* अस्यदतां). *Cond. f.* अस्यंदिष्यत and अस्यंत्स्यत or अस्यंत्स्यत्. DES. सिस्यंदिषते and सिस्यंत्सते or सिस्यंत्सति.

22. कॢप् [सामर्थ्ये] *intr.* to be able. कल्पते. चकॢपे (2d *ſing.* चकॢपिषे or चकॢप्से). कल्प्ता (2d *ſing.* कल्प्तासि) and कल्प्ता or कल्पिता (2d *ſing.* कल्प्तासे or कल्पितासे). कल्प्स्यति and कल्पिष्यते or कल्प्स्यते. *Imp. &c.* कल्पेत and *Ben.* कल्पिषीष्ट or क्लृप्सीष्ट. *Aor. p.* अकॢपत् and अकल्पिष्ट or अक्लृप्त.‡

[वृत्] Finis.‖

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* VOPADE'VA's interpretation is स्रुतिः, explained by DURGA'DA'SA द्रवणं.

This verb, with certain prepoſitions, in certain circumſtances, optionally permutes the initial (Ch. 18. §. ii. 6. ‡.). *Ex.* अनुष्यंदते or अनुस्यंदते जलं 'water drops.'

† The uſe of the prefix is optional, on account of the mute उ (Ch. 17. §. i. 1.); and this, like the preceding verbs, may be active in certain tenſes &c.

‡ ल् is ſubſtituted for ऋ् (or लृ for ॠ) in this verb (Ch. 18. §. iii. 1.). The root may be inflected with active affixes in the abſolute future; and alſo in the ſame tenſes as the preceding verbs (Ch. 16. §. ii. 3. §. p. 134.): and, like thoſe, it rejects इ् before the ſame terminations, and before तासि; unleſs before the reflective affixes, where it is optional (Ch. 17. §. i. 3. §.).

‖ This is here placed to indicate the cloſe of the ſeries beginning with द्युत.

# SECTION II.

## VERBS DENOMINATED मित्, AS IF DISTINGUISHED BY A MUTE म्.*

### ARTICLE I.

*Roots Diſtinguiſhed by a Mute* ष्† *and Terminated by a Mute Vowel Gravely Accented, and containing an Efficient Vowel Acutely Accented.*

1. वट [चेष्टायां] *intr.* to act, endeavour or ſtrive.‡ वटते. जवटे. वटिता. Caus. वटयति. *Aor. p.* अजीवटत्. Caus. Pass. *Abs. Fut.* वाटिता or वटिता. *Aor. f.* वाटिष्यते or वटिष्यते. *Imp. &c. Ben.* वाटिषीष्ट or वटिषीष्ट. *Aor. p.* अवाटि or अवटि (3d *du.* अवाटिषातां or अवटिषातां). *Cond. f.* अवाटिष्यत or अवटिष्यत.

2. व्यथ (भयसंचलनयोः) *intr.* [1] to fear. [2] to be diſquieted. [3] to ſuf-

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* The mute म्, or the deſignation मित् (ſee Art. iii. 1.), makes the penultimate vowel generally ſhort in the cauſative form, or before the affix णि; but, optionally long, in ſome inflections of the paſſive of the cauſative; viz. 3d *Sing. Aor. p.* and other inflections analogous thereto. See Ch. 15. §. iii. 4. and §. ii. 3.

The roots placed in this ſection, and not again occurring in other places, muſt be conſidered to have the mute म्, notwithſtanding variations in the ſenſe of the verb by means of prepoſitions or otherwiſe. But ſuch, as occur in other places alſo, belong to this ſection in a limited acceptation only: excepting, however, verbs of the 10th claſs, which cannot be ſuppoſed to be repeated in this ſection; ſince a ſpecial rule provides, that only five (ſome ſay ſeven) roots of that claſs are diſtinguiſhed by a mute म् in the ſimple ſenſe of the verb (Ch. 28. i. 95.): and verbs of the 10th claſs remain unchanged in the cauſative.

† This mute letter, which is not however here exhibited with the roots, regards derivative nouns. See *Derivation of Participles &c.*

‡ See वट 10th cl.

fer pain.* व्यथते. विव्यथे.† व्यथिता. Caus. व्यथयति. *Aor. p.* अविव्यथत्.

3. प्रथ [प्रख्याने] *intr.* to be famous or renowned.‡ प्रथते. पप्रथे. प्रथिता. Caus. प्रथयति. *Aor. p.* अपप्रथत्.‖ Caus. Pass. *Aor. p.* अप्रथि or अप्राथि.

4. प्रस [विस्तारे] *tr.* to ſpread or diffuſe. प्रसते. पप्रसे. Caus. प्रसयति. *Aor. p.* अपिप्रसत्. Caus. Pass. *Aor. p.* अप्रासि or अप्रसि.

5. मृद [मर्दने] *tr.* to rub, grind or pound.§ मृदते. ममृदे. मृदिता. Caus. मृदयति. *Aor. p.* अममृदत्.¶

6. स्वद [स्वदने] *tr.* to diſcomfit.** स्वदते. चस्वदे. स्वदिता. Caus. स्वदयति. *Aor. p.* अचिस्वदत्.

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* Durga, cited by Ma'd'hava, reads दुःखचलनयोः; and the *Praçáſ'a*, भयचलनयोः. Vo'pade'va combines the two, [दुःखेचालेभये]. "Some," as remarked by Durga'da'sa, read दुःखभयचलनयोः, and explain the terms, 'feeling pain, or moving through fear;' "others" exhibit दुःखभयचलने, and interpret this 'the production of pain or of fear:' he himſelf expounds दुःखं 'ſenſation of pain;' and चालः 'trembling.' In its acceptation of fear, this, like other ſynonymous verbs, governs the ablative caſe. *Ex.* व्याघ्राद्व्यथते 'he is afraid of a tiger.' See व्यध 4th cl.

† The vowel (इ) is put for the ſemivowel (य्) within the prior ſyllable of this verb, in the *Rem. p.* (Ch. 18. §. iv. 5. ‡).

‡ 'Some,' as Ma'd'hava obſerves, here read पृथ; but that is cenſured by Swa'mi'. See प्रथ and पृथ 10th cl.

‖ The vowel अ is retained (by ſubſtituting its like for the radical) in the prior ſyllable of the *Cauſ. Aor. p.* (Ch. 18. §. iv. 10. *).

§ Vo'pade'va's interpretation (क्षोदः) is explained by Durga'da'sa, चूर्णीकरणं. See मृद 9th cl.

¶ Here alſo, the vowel अ is retained in the prior ſyllable. See 3. ‖.

** Swa'mi', quoted by Ma'd'hava, expounds this by (विद्रावणं) 'diſcomfiting.' Vo'pade'va's interpretation is [विदारे] 'to cut.' But Durga'da'sa remarks, that the other

7. क्षजि [गतिदानयोः] *tr.* ¹to go or approach. ²to give.* क्षंजते. चक्षंजे. क्षंजिता. CAUS. क्षंजयति *Aor. p.* अचक्षंजत्. CAUS. PASS. *Aor. p.* अक्षंजि or अक्षांजि.

8. दक्ष [गतिहिंसनयोः] *tr.* ¹to go or approach. ²to kill or to hurt.† CAUS. दक्षयति. *Aor. p.* अददक्षत्. CAUS. PASS. *Aor. p.* अदाक्षि or अदक्षि.

9. ऋप [कृपायांगतौ] *tr.* ¹to pity or compaſſionate. ²to go or approach.‡ ऋपते. चऋपे. ऋपिता. CAUS. ऋपयति. *Aor. p.* अचिऋपत्. CAUS. PASS. *Aor. p.* अऋपि or अऋापि.

10. कदि. 11. ऋदि. 12. क्लुदि [वैक्लव्ये] *intr.* ¹to be confuſed; to grieve. *tr.* ²to confound.‖ कंदते. चकंदे. क्लंदिता. CAUS. कंदयति.

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interpretation (स्वदनं) is variouſly explained by different authors; viz. (स्थैर्यं) 'firmneſs;' (पाटनं) 'deſtroying;' (क्लेशोत्पादनं) 'production of wearineſs,' and (हिंसा) 'killing.'

With certain prepoſitions, this verb has not a mute म् (See iii. 8.).

* CAUS'ICA reads क्षज. But MAITRE'YA and others obſerve, that this verb makes the vowel optionally long (Ch. 19. §. iii. 4.), although न् be the penultimate letter, in certain tenſes of the *Caus. Paſs.* Both roots are ſtated by VO'PADE'VA. See क्षजि 10th cl.

† See Ch. 21. xv. 7. The verb belongs to this ſection, in the peculiar acceptations here ſtated.

‡ MAITRE'YA'S text expreſſes, that "ſome" read कप and कृप. This variation is unnoticed by MA'D'HAVA and the reſt. VO'PADE'VA omits the ſecond acceptation of this verb. See कृपू §. i. 22.

‖ CSHI'RASWA'MI''s authority, confirmed by MA'D'HAVA, is here followed in the text. CHANDRA reads वैकल्ये. NANDI' rejects the mute द् in all three verbs. MAITRE'YA exhibits four roots, कदि, ऋदि, ऋद and क्लुद. VO'PADE'VA ſtates four, or, as DURGADA'SA expounds his text, ſix roots; क्लुद, क्लुदि, कद, कदि, ऋद and ऋदि, with both acceptations [वैक्लव्यविकलतयोः]: thus combining all thoſe various readings. The

*Aor. p.* अचकंदत्. CAUS. PASS. *Aor. p.* अकांदि or अकंदि. So क्रंदते. क्लंदते.

13. त्वरा [संभ्रमे] *intr.* to hurry or act precipitately.* त्वरते. तत्वरे. त्वरिता. DES. तित्वरिषते. INT. तात्वर्यते and तात्वर्क्ति.† CAUS. त्वरयति. *Aor. p.* अतत्वरत्.‡ CAUS. PASS. *Aor. p.* अत्वरि or अत्वारि.

## ARTICLE II.

*Roots with a Grave Accent on the Mute Vowel, and the ſame on the Efficient Vowel. They have the Mute* म् *but not* ष्.

1. ज्वर [रोगे] *intr.* to be diſeaſed as with fever. ज्वरति. जज्वार. ज्वरिता. *Aor. p.* अज्वारीत्.‖ DES. जिज्वरिषति. INT. जाज्वर्यते and जाज्वर्क्ति.§ CAUS. ज्वरयति. *Aor. p.* अजिज्वरत्. CAUS. PASS. *Aor. p.* अज्वरि or अज्वारि.

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three verbs, ſtated in the text, were before inſerted (Ch. 21. §. ii. 34.—36.). They belong to this ſection in the acceptations here aſſigned, and become deponent. वैक्लव्यं is expounded by DURGA'DA'SA (विकलीभावः) 'ſtate of confuſion.'

* VO'PADE'VA'S interpretation [स्यदे] is explained by DURGA'DA'SA शीघ्रमनुष्ठानं 'haſte.'

The mute आ has no particular uſe, in this root, according to MAITRE'YA, HARADATTA and others; and MA'D'HAVA ſupports that opinion.

† उ (उठ्) is ſubſtituted for the ſemivowel व् together with the ſubſequent penultimate vowel, in this root, as well in the following (ज्वर्), before an affix beginning with a झल् conſonant, or a naſal, as alſo before क्विप्. See Ch. 21. xiv. 93. ‖.

‡ This verb retains अ in the prior ſyllable. See 3. ‖.

‖ The permutation with the *Vridd'hi* letter is indiſpenſable, ſince अ is contiguous to a final र्. Ch. 19. §. iv. 6.

§ उ is ſubſtituted for व् with the ſubſequent penult vowel, as in the preceding root. See Art. i. 13.

2. गड [सेचने] *intr.* to diſtil or drop.* गडति. जगाड. गडिता. CAUS. गडयति. *Aor. p.* अजीगडत्. CAUS. PASS. *Aor. p.* अगडि or अगाडि.

3. हेड [वेष्टने] *tr.* to ſurround or encompaſs.† हेडति. जिहेड. हेडिता. CAUS. हिडयति. *Aor. p.* अजीहिडत्. CAUS. PASS. *Aor. p.* अहिडि or अहीडि.‡

4. वट. 5. भट [परिभाषणे] *intr.* to ſpeak.‖ CAUS. वटयति. भटयति. CAUS. PASS. *Aor. p.* अवटि or अवाटि. अभटि or अभाटि.

6. णट [नृत्तौ] *intr.* to dance.§ CAUS. नटयति. PASS. *Aor. p.* अनटि or अनाटि.

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* See गडि Ch. 21. Art. ii. 29. and viii. 73. Likewiſe गल (Ch. 21. xiv. 40. alſo 10th cl.). RAMA'NA'T'HA cited by DURGA'DA'SA makes this laſt interchangeable with the root ſhown in the text: contrary to the opinion of others.

† See हेडृ Ch. 21. vii. 31. It belongs to this ſection, and is conjugated in the active voice, with the acceptation here ſtated. But, in its other ſenſes, it is deponent and is regular in the cauſative.

‡ To make the penultimate vowel ſhort, इ is ſelected (Ch. 2. §. iii. 3.): and, in making it optionally long again (Ch. 19. §. iii. 4.), the correſpondent vowel (ई) is taken; and not the diphthong (ए). But DURGA'DA'SA obſerves, that ſome reſtore the diphthong. *Ex.* अहेडि or अहिडि.

‖ See Ch. 21. viii. 11. and 18. Theſe roots do not belong to this ſection, in the acceptations there ſtated; but only when ſignifying to ſpeak.

§ See Ch. 21. viii. 21. Although the ſame term be employed in both places, the acceptations are different; and the verb belongs to this ſection, when it ſignifies merely 'dancing' (नृत्तं), or 'the ſame, with indication of paſſion,' (नृत्यं): and is referred to the other place, when it imports 'that, joined with verbal repreſentation of paſſion,' (नाट्यं). "Some," as MAITRE'YA obſerves, read [गतौ] 'to move.' But SWA'MI' writes [नतौ] 'to bend.' The initial of the root is originally ण् (Ch. 18. §. ii. 1. §.), on the authority of the *Bháſhya*, againſt the opinion of certain grammarians. But VO'PADE'VA ſtates both णट and नट. See नट 10th cl.

7. ष्टक [प्रतीघाते] *tr.* to reſiſt or oppoſe.* स्तकति. तस्ताक. स्तकिता. CAUS. स्तकयति. *Aor. p.* अतिष्टकत्. CAUS. PASS. *Aor. p.* अस्तकि or अस्ताकि.

8. चक [तृप्तौ] *intr.* to be ſatiate or ſatisfied.† चकति. चचाक. चकिता. *Aor. p.* अचकीत् or अचाकीत्. CAUS. चकयति. *Aor. p.* अचीचकत्. CAUS. PASS. *Aor. p.* अचकि or अचाकि.

9. कस्वे [हसने] *intr.* to laugh. *tr.* to deride,‡ कस्वति. *Aor. p.* अकस्वीत्.‖ CAUS. कस्वयति. *Aor. p.* अचीकस्वत्. CAUS. PASS. *Aor. p.* अकस्वि or अकास्वि.

10. रगे [शंकायां] *tr.* to ſuſpect. *intr.* to doubt or fear.§ रगति. *Aor. p.* अरगीत्. CAUS. रगयति.

11. लगे [संगे] *intr.* to be with or near.¶ लगति. *Aor. p.* अलगीत्. CAUS. लगयति.

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* MA'D'HAVA remarks, that "ſome," erroneouſly, add ष्टाक. VO'PADE'VA actually does exhibit both roots; inferring an option in the deſiderative of the cauſal. *Ex.* तिष्टकयिषति or तिस्तकयिषति. But that is wrong. See Ch. 18. §. ii. 3.

† According to SWA'MI', this verb, before inſerted with two acceptations (Ch. 21. iii. 1), belongs to this ſection in one of thoſe ſenſes. S'A'CAT'A'YANA, as now cited by MA'D'HAVA, admits the root in both places with both acceptations: but, as before cited by the ſame author, he there reſtricts it to one ſenſe. D'HANAPA'LA concurs with SWA'MI' but makes the verb deponent in this ſection. MA'D'HAVA and BHAT'T'O'JI infer from its inſertion in two places, that it is deponent in one ſenſe (that of reſiſtance), and common in the other (that of ſafety), and belongs to this ſection in the laſt mentioned acceptation. VO'PADE'VA, apparently intending ſuch a diſtinction, ſtates the verb both as common, and as deponent.

‡ See कस्व Ch. 21. iv. 5. However, MA'D'HAVA and BHAT'T'O'JI do not notice the ſimilarity of theſe roots: which differ only in the *Aor. p.* and in the *Caus.* VO'PADE'VA reads कस्वे in this place, and ककस्व or स्वकस्व in the other.

‖ The mute ए prevents the ſubſtitution of the *vrid'dhi* letter. Ch. 19. §. iv. 6.*.

§ See रगि Ch. 21. iv. 29. Alſo रग 10th claſs. This root differs from both.

¶ See लगि Ch. 21. iv. 30. Alſo लग 10th cl.

12. हगे. 13. ल्हगे. 14. घगे. 15. घृगे [संवरणे] *tr.* to cover.* हगति. जहाग. *Aor. p.* अहगीत्. Caus. हगयति. *Aor. p.* अजिहगत्. Caus. Pass. *Aor. p.* अहागि or अहगि. So ल्हगति. Alſo सगति. Caus. सगयति. *Aor. p.* असीषगत्. Caus. Pass. *Aor. p.* असगि or असागि. Likewiſe स्यगति. Caus. *Aor. p.* अतिस्यगत्.

16. कगे [नोच्यते] *intr.* to act.† कगति. *Aor. p.* अकगीत्. Caus. कगयति.

17. अक. 18. अग [कुटिलायांगतौ] *intr.* to wind or move tortuouſly.‡ अकति. आक. अकिता. *Aor. p.* (with माङ्) अकीत्. Caus. अकयति. So अगति.

19. कण. 20. रण [गतौ] *tr.* to go or approach.‖ Caus. कणयति. रणयति.

21. चण. 22. शण. 23. ञण [दानेच] *tr.* to give.§ चणति. Caus.

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* Ma'd'hava remarks, that in ſome vocabularies, the laſt root is read स्यगे, erroneouſly. See Ch. 18. §. ii. 1. ‡. and 3. Vo'pade'va varies both the laſt roots, षगे, घृगे, सगे and स्यगे; and Durga'da'sa obſerves, that "ſome" there read घुगे for घृगे.

† The terms, exhibited in place of an interpretation, are thus expounded by Maitre'ya: 'no particular ſenſe is ſtated; or, as "ſome" hold, it is here unexplained, becauſe it ſignifies action in general.' Swa'mi' ſays, 'its ſenſe is not ſpecified, becauſe it has many acceptations.' Both reaſon are adduced by Bhat't'o'ji. Vo'pade'va's interpretation [क्रियासु] is explained by himſelf [क्रियामात्रे] 'action only.' Durga'da'sa, ſubjoining an example, makes the verb there ſignify 'to move.'

‡ See अकि Ch. 21. iii. 13. and अगि Ch. 21. iv. 31.

‖ Theſe roots, as expreſsly remarked by Maitre'ya, have been already inſerted (Ch. 21. xii. 2. and 6.) with the acceptation of 'ſound.'

§ See चण and ञण 10th cl. But they are diſtinct from the verbs ſtated in the text. "Some," according to the remark of Ma'd'hava and Bhat't'o'ji, read शण [गतावित्यन्ये] 'to move.' But the text of Maitre'ya exhibits this reading otherwiſe, चण [गतावित्येके]. Vo'pade'va ſtates this laſt root as belonging to the preſent ſection, in-

चणयति. So शणति. अणति.

24. अध. 25. क्रध. 26. क्राध. 27. क्लृध [हिंसार्थाः] *tr.* to kill or to hurt.* अधति. CAUS. अधयति. *Aor. p.* अशिश्रधत्. CAUS. PASS. *Aor. p.* अश्रधि or अश्राधि. So क्रधति. CAUS. क्रधयति. But क्राधति. CAUS. क्राधयति.† CAUS. PASS. *Aor. p.* अक्राधि or अक्राधि. Likewiſe क्लृधति. CAUS. क्लृधयति.

28. चन [च] *tr.* to kill or to hurt.‡ चनति. CAUS. चनयति. CAUS. PASS. *Aor. p.* अचनि or अचानि.

29. वनु [चनोच्यते] *intr.* to act.‖ वनति. (In comp.) CAUS. प्रवनयति. *Aor. p.* प्रावीवनत्. CAUS. PASS. *Aor. p.* प्रावनि or प्रावानि.

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diſpenſably in one of its acceptations ('giving'), and optionally in two others ('moving' and 'hurting').

* क्राधि, occurring in a rule of grammar, is conſidered by the *Cás'icá vrìtti* and its commentators, as the cauſative of the verb here exhibited; which is conſequently anomalous. They do not admit the ſeparate root (क्राध), inſerted by DE'VA, in the 10th claſs, as a verb conjugated in both voices; and by S'A'CAT'A'YANA, as a deponent one. HARADATTA concludes, that the verb is placed in this ſection for the ſake of a mute ष्; or (ſince that obſervation is inaccurate, as MA'D'HAVA juſtly remarks,) for the ſake of the optional prolongation of the vowel in the *Aor. p.* &c. BHAT'T'O'JI concurs with MA'D'HAVA in adopting this laſt opinion. But VO'PADE'VA ſtates two roots; one belonging to the 10th claſs, conjugated however in the active voice only; and the other appertaining to this ſection.

† Some, as above explained, admit the other form. *Ex.* क्राधयति.

‡ BHAT'T'O'JI appears to have read this वन; and his commentator obſerves in the *Tatwabōd'hini*, that the root, before inſerted with a different acceptation (xii. 20.), is repeated as belonging to this ſection in the limited ſenſe here ſtated. VO'PADE'VA reads चन; and his authority is here preferred, as moſt conſiſtent with MA'D'HAVA's ſilence in this place.

‖ See वन Ch. 21. xii. 19. and 20. and वनु 8th cl. But they are diſtinct from this verb, as is ſhown by MA'D'HAVA and BHAT'T'O'JI. Conjoined with a prepoſition, the verb belongs to this ſection; but optionally ſo, when ſingle (iii. 4.). However, the *Praſáda Caumudí* and *Tatwachandra* apply this to the verb before inſerted (21. xii. 19.). The import of the explanatory term has been ſtated (See 16.). VO'PADE'VA's interpretation is व्यापृतिः, expounded by DURGA'DA'SA (व्यापारः) 'tranſaction;' remarking, however, that others make it ſignify 'action only.'

## ARTICLE III.

*The ſame and other Verbs diſtinguiſhed by a Mute* म.

1. [घटादयोमितः] The foregoing verbs, contained in this ſection, are denominated मित्, or fictitiouſly contain a mute म.* As alſo the following: viz.

2. [जनी जॄष् क्नसु रंजोऽमंताश्च] The roots जनीं 4th cl. जॄष् 4th cl. क्नसु 4th cl. रंज 1ſt cl. (ſee Ch. 23. §. 3. iv. 4.), and any root ending in the ſyllable अम् (with certain exceptions ſubſequently ſtated).† Caus. जनयति. जरयति. क्नसयति. रजयति (or रंजयति. Caus. Pass. *Aor. p.* अरंजि or अरींजि).‡ रमयति. क्रमयति. गमयति. &c.

3. [ज्वल ह्वल ह्मल नमामनुपसर्गाद्वा] Optionally theſe roots, unleſs joined with a prepoſition.‖ Caus. ज्वलयति or ज्वालयति. ह्वलयति or ह्वालयति. ह्मलयति or ह्मालयति. नमयति or नामयति.

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* मित् is merely a denomination according to ſome; but ſuppoſes a mute म, according to others. This laſt opinion has been here preferred.

† "Some," as Ma'd'hava and Bhat't'o'ji remark, read a part of this paſſage otherwiſe; जॄष्णासु. See ष्णासु (4th cl.); on which Maitre'ya remarks, that "ſome" aſſign to it a mute म. Vo'pade'va accordingly ſtates it as optionally making the vowel ſhort in the cauſative.

‡ The rejection of the penult न्, in the cauſative (or before णि, Ch. 19. §. vii. 2.), is reſtricted to the import of 'hunting.' *Ex.* रजयति मृगान् hunts deer. रंजयति वस्त्राणि dies clothes.

‖ See ज्वल. ह्वल, ह्मल (ii. 30.—32.), and णम (Ch. 23. §. 3. ii. 8.). They are only optionally ranked in this ſection, when ſimple verbs; but indiſpenſably (ſee before) when joined with prepoſitions. Some deviations, by claſſical authorities, from this and other rules of the preſent ſection, are reconciled in the *Cáſicá vritti*, by making the rule for ſhortening the vowel indefinite (Ch. 19. §. iii. 4.). Others reconcile theſe, like many other ſimilar anomalies, by treating the irregular derivative as a denominative (Ch. 30.). But this is ſubject to difficulty in ſome inſtances.

4. [ग्ला स्ना वनु वमां च] Theſe alſo, under the ſame reſtriction.* CAUS. ग्लपयति or ग्लापयति. स्नपयति or स्नापयति. वनयति or वानयति. वमयति or वामयति.

*The following are excepted: viz.*

5. [नकम्यमिचमां] कमु (Ch. 21. xi. 10.), अम (Ch. 21. xii. 22.), and चमु (Ch. 21. xii. 26.), in any acceptations.

6. [शमोदर्शने] शमु (4th cl.) ſignifying to ſee.†

7. [यमोऽपरिवेषणे] यम (Ch. 23. §. 3. ii. 6.) unleſs it ſignify to eat.‡

8. [स्वदिरवपरिभ्यांच] स्वद (i. 6.) joined with the prepoſitions अव and परि.‖ अवस्वादयति. परिस्वादयति.

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* See ग्लै Ch. 23. §. 2. ii. 2. ष्णै Ch. 23. §. 2. ii. 22. and ष्णा 2d cl. Alſo वनु ii. 29. (or वन Ch. 21. xii. 19.); and टुवम §. 3. ii. 19. They optionally belong to this ſection, as ſimple verbs; but the three firſt, when connected with prepoſitions, do not ſhorten the vowel in the cauſative; which the two laſt indiſpenſably do. A variation is remarked by MA'D'HAVA in the reading of this, as of the preceding paſſage; वमश्च for वमां, and नमोऽ for नमाम; but it makes no difference in the meaning.

† Conſequently, it belongs to this ſection in its other acceptations (शमयति 'calms or pacifies.' निशामयति 'ſhows.'): excepting, of courſe, शम 10th cl. But SWA'MI' interprets the paſſage, otherwiſe; 'शमु is denominated मित्, unleſs it ſignify to ſee.' The reſult is the ſame.

‡ *Ex.* आयामयति 'lengthens or practiſes.' यमयति 'feeds.' Other inſtances, (as नियमयति 'reſtricts,') are accounted for, by the conjugating of a noun. But SWA'MI' and others interpret the text differently; 'यम is denominated मित्, unleſs it ſignify to eat.' This reverſes the inference: but MA'D'HAVA and BHAT'T'O'JI, on the authority of the *Cáſicá vrítti*, *Nyáſa*, MAITRE'YA and the reſt, cenſure that interpretation. VO'PADE'VA makes it optional, whether the verb ſignify to eat or not: conſidering, as DURGA'DA'SA remarks, the diſcordant opinions to be of equal authority.

‖ The *Bód'hinyáſa* adds a third prepoſition अप. SWA'MI' and others have here alſo adopted a different and cenſurable interpretation; 'स्वद is denominated मित् when joined with अव and परि, but not with any other prepoſition.' This reverſes the meaning. DURGA'DA'SA quotes ſimilar contradictions, in this inſtance, from the *Cátantra* and other grammars.

☞ Some place here the sign of termination (वृत्), to close the verbs denominated मित्. Others include the following.

9. फण [गतौ] *tr.* to go or approach.* फणति. पफाण (3d *du.* पफणतुः or फेणतुः. *pl.* पफणुः or फेणुः. 2d *sing.* पफणिथ or फेणिथ. *du.* पफणथुः or फेणथुः. *pl.* पफण or फेण. 1st *sing.* पफाण or पफण. *du.* पफणिव or फेणिव. *pl.* पफणिम or फेणिम).† फणिता. *Aor. p.* अफाणीत् or अफणीत्. Des. पिफणिषति. Int. पंफण्यते and पंफणीति or पंफणिट. Caus. फणयति. *Aor. p.* अपीफणत्.

[वृत्] This sign of termination closes the series of verbs denominated मित्.‡

# SECTION III.

## ARTICLE I.

*Verbs, by some included in the preceding Section.*

1. फण [गतौ] Already inserted at the close of last section: but some, as there observed, make it end before this verb, which may consequently begin the present section.

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* In this, which is the proper sense of the verb, it is rightly denominated मित्. An instance of the causative, in a different acceptation, is stated by Swa'mi' and the *Samanta'*, फाणयति, which they interpret (निस्नेहयति) 'dilutes.' Accordingly Vo'pade'va thus exhibits the import of the original root, [निस्नेहे]; and Durga'da'sa explains निस्नेहः, 'an easy production.' फांटः, an irregular derivative of the root stated in the text, does signify 'a diluted decoction (as being one easily made).' Vo'pade'va assigns an optional mute म् to the verb signifying 'to go.' See note ‡.

† This and the following six verbs optionally substitute ए for the vowel, and reject the prior syllable in the remote past, before a mute वृ or इ, and before थल् joined with इट्. Ch. 19. §. iii. 8. §.

‡ "Some," says Maitre'ya, place it before फण; in the causative of which, as observed by Bhat't'o'ji, the vowel should consequently be permuted. *Ex.* फाणयति.

2. राजृ [दीप्तौ] *intr.* to ſhine.* राजति. रराज (3d *du.* रेजतुः or रराजतुः. 2d *ſing.* रेजिथ or रराजिथ).† राजिता. MIDDLE VOICE राजते.‡ रराजे or रेजे. DES. रिराजिषति. INT. राराज्यते and राराष्टि.‖ CAUS. राजयति. *Aor. p.* अरराजत्.

3. टुभ्राजृ. 4. टुभ्राष्टृ. 5. टुभ्लाष्टृ [दीप्तौ] *intr.* to ſhine § भ्राजते. बभ्राजे or भ्रेजे. भ्राजिता. INT. बाभ्राज्यते and बाभ्राष्टि. CAUS. भ्राजयति. *Aor. p.* अबिभ्रजत् or अबभ्राजत्.¶ Alſo भ्राशते or भ्राश्यते.** बभ्राशे or भ्रेशे. भ्राशिता. भ्राशिष्यते. भ्राशतां or भ्राश्यतां. अभ्राशत or अभ्राश्यत. भ्राशेत or भ्राश्येत; and *Ben.* भ्राशिषीष्ट. अभ्राशिष्ट. अभ्राशिष्यत. CAUS. *Aor. p.* अबभ्राशत्. So भ्लाशते or भ्लाश्यते.

6. स्यमु. 7. स्वन. 8. ष्वन [शब्दे] *intr.* to ſound.†† स्यमति. सस्याम

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* This root has a circumflexed mute vowel and therefore admits both voices. Its efficient vowel is acutely accented.

† See note †. in the laſt page.

‡ रेजते, which occurs in the *Véda*, is explained by BHAT'T'A BHA'SCARA as an irregularity of this verb: and the inſertion of रेजृ, in a preceding chapter, is therefore deemed unauthorized. See Ch. 21. §. v. 18. §.

‖ Here, as in ओवृश्चु (6th cl.) and certain other terms, ष् is ſubſtituted for the final (Ch. 4. §. vii. 4.), before the झल् conſonant. See Ch. 21. xv. 6.

§ Theſe roots have the grave accent on the mute vowel. The firſt differs from a ſimilar root already noticed (Ch. 21. v. 20.), in the optional formation of the *Rem. paſt*, and in changing ज् to ष् before a झल् conſonant, or at the end of a word (See Ch. 21. xv. 6.). The *Nyáſa* inclines to the opinion, that the verb ſhould be inſerted in this place, only; and VO'PADE'VA ſtates but one root: MAITRE'YA and the reſt, on the contrary, maintain the diſtinction. Some, as remarked by SWA'MI', confine the mute ſyllable (टु) to the two firſt roots: but the beſt authorities apply it to the three verbs.

¶ Here the ſhortening of the vowel is optional. Ch. 19. § v. 2. *.

** This and the following optionally admit the affix श्यन्. Ch. 16. §. ii. 7. †.

†† Theſe and the ſubſequent roots have the acute accent on the mute vowel. Some interpoſe between the ſecond and third, another root ष्टृन; but that has been already inſerted (Ch. 21. xii. 18.).

30. ज्वल [दीप्तौ] *intr.* to ſhine.* (In comp.) CAUS. प्रज्वलयति. CAUS. PASS. *Aor. p.* प्राज्वलि or प्राज्वालि.

31. ह्वल. 32. ह्मल [चलने] *intr.* to move or quake.† ह्वलति. *Aor. p.* अह्वालीत्.‡ (In comp.) CAUS. विह्वलयति. CAUS. PASS. *Aor. p.* व्यह्वलि or व्यह्वालि. So ह्मलति. (In comp.) CAUS. प्रह्मलयति.

33. स्मृ [आध्याने] *tr.* to regret, or remember with tenderneſs.‖ CAUS. स्मरयति. CAUS. PASS. *Aor. p.* अस्मरि or अस्मारि.

34. दृ [भये] *intr.* to dread or be afraid of.§ CAUS. दरयति.

35. नृ [नये] *tr.* to guide.¶ CAUS. नरयति. CAUS. PASS. *Aor. p.* अनरि or अनारि.

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* See ज्वल (§. 3. ii. 1.). It is introduced in this place for the ſake of the mute म्. However, when ſingle, it only optionally belongs to this ſection (iii. 3.).

† Theſe likewiſe belong to this ſection, if conjoined with a prepoſition; but optionally, if ſingle (See iii. 3. Alſo §. 3. ii. 13. a note).

‡ The permutation of आ contiguous to a final लृ is indiſpenſable in the *Aor. p.* (Ch. 19. §. iv. 6.).

‖ See स्मृ Ch. 23. §. 2. ii. 32. It belongs to this ſection in the limited ſenſe here ſtated. MA'D'HAVA and BHAT'T'O'JI, interpret the term (उत्कंठापूर्वकंस्मरणं) 'a tender recollection.' VO'PADE'VA's interpretation is औत्क्यं; which he himſelf expounds उत्कंठा.

§ See दृ 9th cl. It belongs to this ſection, according to MAITRE'YA, in the limited ſenſe here exhibited. But DE'VA, D'HANAPA'LA and others conſider this as a diſtinct verb. *Ex.* दरति. CSHI'RASWA'MI' ſeems to have adopted that opinion, noticing the other as a variation. MA'D'HAVA and BHAT'T'O'JI prefer MAITRE'YA's opinion; and, like him, ſtate the oppoſite one as a deviation. VO'PADE'VA appears to concur with theſe authors. He ſtates दृ, however, as belonging to the 4th claſs as well as to the 9th. NA'GO'JI' BHAT'T'A, in the *Sabdéndu ſéc'hara*, obſerves that "ſome," on the grounds of a paſſage in the *Bhâſhya*, place दृ in the 4th claſs likewiſe, and conſider that to be the verb, which is repeated in this ſection. The *A'bharan'a* here reads a diſtinct verb (दृ) terminated by the ſhort vowel ऋ; and ſimilarly varies the reading of a rule of grammar (Ch. 18. §. iv. 10. *.). But that is cenſured by MA'D'HAVA and the reſt.

¶ See नृ (with the ſame acceptation) 9th cl. MAITRE'YA ſtates this as reſting on the authority of "ſome" only: but others admit it without reſtriction. VO'PADE'VA's interpretation (नीतिः) is explained by DURGA'DA'SA, (प्रापणा) "conducting or cauſing to arrive."

36. श्रा [पाके] *tr.* to prepare (boil &c.).* CAUS. श्रपयति.† CAUS. PASS. *Aor. p.* अश्रपि or अश्रापि.

37. [मारणतोषणनिशामनेषु] ज्ञा. *tr.* [1] to ſlay. [2] to gratify. [3] to exhibit. [4] to ſharpen.‡ CAUS. ज्ञपयति.

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* See श्रा 2d cl. and श्रै (convertible into श्रा) Ch. 23. §. 2. ii. 17. Theſe ſynonymous verbs belong to this ſection in their proper acceptation: but not ſo, when the ſenſe is different. In all theſe places, the term (पाकः) ſignifies (विक्लित्तिः) 'looſening of conſtituent parts,' according to CAIYAT'A and others, as quoted by MA'D'HAVA. He exhibits, as an example of a different ſenſe, श्रापयति, which is explained 'cauſes to ſweat,' for, as that author here obſerves, verbs have numerous acceptations. BHAT'T'O'JI concurs in this. But VO'PADE'VA ſtates 'ſweat,' as the proper import of both verbs; and reſtricts them in this ſection to the ſenſe here ſtated, (पाके and पचने).

† The inflective root, ending in श्रा, requires the augment (पुक) Ch. 17. §. iv. 1.

‡ ज्ञा, a verb of the 9th cl belongs to this ſection, when it is uſed with the particular acceptations here ſtated. The reading, followed in the text, has the authority of MAITRE'YA and others, and is confirmed by MA'D'HAVA. They explain निशामनं as ſignifying, 'not ſimply knowledge, but ſuch only as is obtained by viſion;' and juſtify that expoſition by etymology, by parallel inſtances, and by direct authority. They accordingly ſtate the regular cauſative, ज्ञापयति 'cauſes to know.' Since ज्ञप, with a mute म्, is ſtated in the 10th claſs for this very acceptation, DE'VA concludes, that the cauſative has both forms with this ſenſe. The *Nyáſa* intimates the ſame opinion. But CHANDRA reads —निशानेषु,—'[3] to ſharpen.' VARD'HAMA'NA has the like text, with this explanation (तीक्ष्णीकरणं); noticing, alſo, the other reading as a variation. SWA'MI' and S'A'CAT'A'YANA concur in this, adding as an example, ज्ञपयति शरं 'whets an arrow.' The *Bód'hinyáſa* diſapproves that; ſaying, 'the ancients do not admit *this ſenſe*' (निशानं). CA'S'YAPA and the *Sumantá*, too, agree herein. HARADATTA, on the contrary, argues from a paſſage in the *Cáſiciá*, that निशामनं muſt here ſignify 'knowledge' not 'ſight.' He, therefore, prefers the other reading (निशानं). MA'D'HAVA cenſures this; and adds, that others, admitting the alleged interpretation of निशामनं, derive the regular cauſal, bearing the import as abovementioned, from another verb bearing a different ſenſe (ſee ज्ञा 10th cl.), ſince verbs have numerous acceptations: he cenſures this alſo; becauſe it would follow, that the verb might have two cauſatives in all its ſenſes. BHAT'T'O'JI has briefly hinted theſe various opinions without any declared diſapprobation. VO'PADE'VA exhibits

38. [कंपने] चलिः *intr.* to quake or tremble.* CAUS. चलयति.

39. क्षदिः [उर्जने] *intr.* [1] to live or breathe. [2] to be ſtrong.† CAUS. क्षदयति.

40. [जिह्वोन्मथने] लडिः *tr.* [1] to loll (the tongue). [2] to ſtir with the tongue. [3] to uſe the tongue. [4] to churn. [5] to pain.‡ CAUS. लडयति.

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five ſenſes of the verb appertaining to this ſection, [मारणे आलोके निशाने तोषणे स्तुतौ] '[1] to ſlay. [2] to ſee. [3] to whet. [4] to gratify. [5] to praiſe.' But DURGA'DA'SA remarks, that the fifth is not univerſally admitted. He explains आलोकः by दर्शनं. Theſe authors ſtate examples in this place from the ſimple verb: but MA'D'HAVA prefixes prepoſitions, in compliance, as he obſerves, with the opinion of the *Caumáras*, meaning the *Cátantra*. पशुं संज्ञपयति ſlays cattle. विष्णुं विज्ञपयति gratifies VISHN'U. संज्ञपयति रूपं exhibits a form. See ज्ञा 9th cl. and ज्ञा and ज्ञप 10th cl.

* See चल (with the ſame interpretation) §. 3. ii. 2. It belongs to this ſection in the ſenſe ſpecified.

† क्षद, a verb of the 10th claſs (Ch. 28. §. iv.), is placed in this ſection alſo, with the ſpecified acceptations; the ſimple verb being inflected (as it may be) like one of the 1ſt claſs. *Ex.* क्षदति 'lives or is ſtrong.' क्षदयति 'cauſes to live or ſtrengthens' (for उर्जनं is interpreted in two ſenſes, प्राणनं and बलनं).

SWA'MI' and others, reading क्षद for क्षदि 10th cl. (Ch. 28. §. i. 43.), conſider that as the verb, which is repeated in this ſection. VO'PADE'VA has concurred therein. But MA'D'HAVA cenſures it as a deviation. DE'VA reckons this for a diſtinct root, reſtricted to the active voice. But MA'D'HAVA and BHAT'T'O'JI have preferred the opinion firſt ſtated.

‡ See लड Ch. 21. viii. 71. That verb belongs to the preſent ſection, in the ſenſes here ſtated. MAITRE'YA, as is inferred by MA'D'HAVA, underſtood the terms to import (जिह्वाया उन्मथनं) 'ſhaking of the tongue.' MA'D'HAVA and BHAT'T'O'JI explain it, by (ज्ञापनं) 'making known or ſhowing:' DURGA'DA'SA, by उत्क्षेपनं 'darting.' PURUSHACA'RA expounds the terms, (जिह्वया उन्मथे) 'ſhaking with the tongue.' "Others," ſays MA'D'HAVA, diſjoin the words, interpreting one as ſignifying 'an act relative to the tongue;' and bringing examples of the other, which imply the ſenſes of 'churning' and 'paining.' D'HANAPA'LA, ſtating the paſſage as in the text, ſays the *Aryas* read जिह्वोन्मथनयोः. SWA'MI' does read it

41. मदी [हर्षेण ग्लपनयोः] *intr.* [1] to rejoice. [2] to be poor or diſtreſt. [3] to be proud.* Caus. मदयति.

42. ध्वन [शब्दे] *intr.* to ſound.† Caus. ध्वनयति.

43. स्वन [अवतंसने] *tr.* to deck or adorn.‡ Caus. स्वनयति.

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जिह्वोन्माथनयोः; and मथनं and माथनं are ſynonymous. Vo'pade'va, too, interprets the root, उन्मथनजिह्वयोः; and Durga'da'sa explains the firſt of theſe terms 'the ſtate of being pained, or that of being thrown.' In the examples adduced by him, the verb is changed to लल.

* See मदी 4th cl. It belongs to this ſection, in the ſenſes here ſtated. Ma'd'hava and the reſt expound ग्लेपनं by दैन्यं. Vo'pade'va ſtates for the other acceptation गर्वः, which Durga'da'sa explains (अहंकारः) 'pride.' But Ma'd'hava here retains the original interpretation in its literal ſenſe; and exemplifies the regular cauſative otherwiſe: मादयति 'maddens.' निमादयति 'articulates diſtinctly.'

† ध्वन, ſubſequently ſtated (§. 3. i. 8.) with the ſame import, belongs to this ſection in its literal ſenſe. *Ex.* ध्वनयतिघंटां 'rings a bell.' But not ſo, in other acceptations. *Ex.* ध्वानयति 'articulates indiſtinctly.' Vo'pade'va adds a ſynonymous verb ध्वन.

Bho'ja here places ſeveral verbs, without reſtriction of their import, [दलि, वलि, स्खलि, रणि, ध्वनि, त्रपि, क्षपयश्च]. See दल Ch. 21. xiv. 42. वल Ch. 21. xiii. 18. स्खल Ch. 21. xiv. 38. रण 20. ध्वन 42. त्रपूष Ch. 21. ix. 14. and क्षै Ch. 23. §. 2. ii. 12. Vo'pade'va makes the ſhortening of the vowel in the cauſative optional in theſe inſtances, except रण inſerted above (20), and क्षै which he deems regular.

‡ See स्वनि §. 3. i. 7. It belongs to this ſection with the import here ſpecified. Vo'pade'va's interpretation (तंसने) is expounded by himſelf (भूषणे) 'decoration.' He makes the ſhortening of the vowel optional.

भ्रम्यति.* बभ्राम (3d *du.* बभ्रमतुः or भ्रेमतुः†). भ्रमिता. *Aor. p.* अभ्रमीत्. CAUS. भ्रमयति.

21. क्षर [संचलने] *tr.* 1 to drop or let fall. *intr.* 2 to diſtil.‡ क्षरति. चक्षार. क्षरिता. *Aor. p.* अक्षारीत्.

☞ The two following roots have the grave accent on the mute vowel.

22. षह [मर्षणे] *tr.* to forbear or endure.‖ सहते. सेहे. सहिता or सोढा.§ DES. of the CAUS. सिसाहयिषति.¶ CAUS. साहयति. *Aor. p.* असीषहत्. (In comp.) परिषहते. *Abs. f.* परिषहिता or परिसोढा. *Abs. p.* पर्यषहत or पर्यसहत. CAUS. *Aor. p.* पर्यसीसहत्.**

☞ The efficient vowel of the four next verbs is gravely accented.††

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* This verb admits श्यन (Ch. 16. §. ii. 7. †.). See भ्रमु 4th cl.

† The permutation is here optional (Ch. 19. §. iii. 8. §.).

‡ "Some," as remarked by MA'D'HAVA, read क्षल. VO'PADE'VA has inſerted both roots, interpreting the laſt in two ſenſes, [चाले चये]. RAMA'NA'T'HA explains संचलनं as here ſignifying मोचनं and स्रवणं. DURGA'DA'SA cites this; and expounds चालः by (कंपः) 'ſhaking;' and चयः by (चलनं) 'moving.'

‖ The *Tatwabōd'hiní* explains this, 'manifeſting no wrath, though a fault be committed.' VO'PADE'VA'S interpretation of the verb is शक्तिः, expounded by DURGA'DA'SA (क्षमा) 'patience.' See षह 4th and 10th. cl.

§ The uſe of the prefix is optional before an *A'rd'had'hátuca* beginning with त् (Ch. 17. §. i. 3. ‡.); ढ् is ſubſtituted for ह् before the झल् conſonant (Ch. 4. §. vii. 3.); and त्, being converted into ल् after that conſonant (Ch. 16. §. iii. 13.), is permuted with ढ् (Ch. 3. §. iii. 7.): the preceding ढ् is expunged, and ओ is ſubſtituted for अ (Ch. 18. §. iii. 7. and note ‡.).

¶ The initial is not permuted in this verb, even when षत् follows णि (Ch. 18. §. ii. 3. ‡.).

** The permutation of the initial takes place after परि, नि or वि (but no other prepoſition); optionally, however, if अट् intervene (Ch. 18. §. ii. 5. and †.). But it does not take effect, when the root is transformed to सोढ्; nor when चङ् follows (Ch. 18. §. ii. 9.).

†† They conſequently refuſe the prefix इट् (Ch. 17. §. i. 1.) unleſs in the *Rem. p.*

23. रम [क्रीडायां] *intr.* to ſport or play.* रमते. रेमे (2d *ſing.* रेमिषे. *pl.* रेमिध्वे). रंता. रंस्यते. रमतां. अरमत. रमेत or *Ben.* रंसीष्ट. अरंस्त. अरंस्यत. DES. रिरंसते. INT. रंरम्यते and रंरमीति or रंरंति. CAUS. रमयति. *Aor. p.* अरीरमत्. (In comp.) विरमति.† विरराम (2d *ſing.* विरेमिथ or विररंथ ‡). *Aor. p.* व्यरंसीत (3d *du.* व्यरंसिष्टां). So आरमति. परिरमति.

☞ The remaining roots in this chapter have the mute vowel marked with the acute accent.

24. षद्ऌ [विशरणगत्यवसादनेषु] *intr.* 1 to periſh gradually or wither. *tr.* 2 to break or deſtroy. 3 to move. *intr.* 4 to be weary or diſtreſſed.‖ सीदति §. ससाद (3d *du.* सेदतुः. 2d *ſing.* ससत्थ or सेदिथ. 1ſt *du.* सेदिव). सत्ता. सत्स्यति. सीदतु. असीदत्. सीदेत् or *Ben.* सद्यात्. असदत्.¶ असत्स्यत्. DES. सिषत्सति. INT. सासद्यते and सासदीति or सासत्ति. CAUS. सादयति. *Aor. p.* असीषदत्. (In comp.) निषीदति. निषसाद (3d *du.* निषेदतुः). *Abs. p.* न्यषीदत्. DES. निषिषित्सति. CAUS. *Aor. p.* न्यषीषदत्.**

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* MA'D'HAVA remarks, that "ſome" (meaning, as is obſerved in the *Manōramā*, VO'PADE'VA and others,) read रमु; but the beſt authorities diſapprove that variation and the conſequent option in the participle paſt.

† This verb is conjugated in the active voice, in compoſition with the prepoſitions वि, आङ् and परि; as alſo with उप, provided the ſenſe be tranſitive, but optionally, if it be neuter. *Ex.* उपरमति 'cauſes one to play.' उपरमति,—ते, 'ſtops or ceaſes.'

‡ The admiſſion of the prefix is optional in this inflection, according to BHA'RADWA'JA. Ch. 17. §. i. 6. *.

‖ VO'PADE'VA's interpretation [विषादे शरणे गतौ] is explained by DURGA'DA'SA (आकुली भावः) 'wearineſs,' and (हिंसा) 'killing;' which are RAMA'NA'T'HA'S explanations of the terms in the text, expounded in the *Tatwabōd'hini*, 'deſtruction' (नाशः) and 'ſeparation of parts' (अवयवानां विश्लेषः). See षद्ऌ 6th cl. and आङ्षद 10th cl.

§ The root is converted into सीद before an initial mute शू. Ch. 19. §. vi. 4.

¶ अङ् is the ſubſtitute for चिल, in right of the mute लृ. Ch. 16. §. iii. 12. *t. p.* 142.

** The initial is permuted, notwithſtanding the intervention of आट्, or of the prior ſyllable,

25. शद्ऌ [शातने] *intr.* [1] to periſh gradually or wither. [2] to fall. *tr.* [3] to knock down. ([4] to go or approach).* शीयते.† शशाद (2d *ſing.* शेदिथ or शशत्थ. 1ſt *du.* शेदिव). शत्ता. शत्स्यति. शीयतां. अशीयत. शीयेत and *Ben.* शद्यात्. अशदत्. अशत्स्यत्. DES. शिशत्सति. INT. शाशद्यते and शाशदीति or शाशत्ति. CAUS. शातयति.‡

26. क्रुश [आह्वानेरोदनेच] *tr.* [1] to call. *intr.* [2] to weep‖ क्रोशति. चुक्रोश (3d *du.* चुक्रुशतुः. 2d *ſing.* चुक्रोशिथ. 1ſt *du.* चुक्रुशिव). क्रोष्टा. क्रोक्ष्यति. *Imp. &c.* क्रोशेत् or *Ben.* क्रुश्यात्. *Aor. p.* अक्रुक्षत्.§ DES. चुक्रुक्षति. INT. चोक्रुश्यते and चोक्रोशीति or चोक्रोष्टि. CAUS. क्रोशयति. *Aor. p.* अचुक्रुशत्.

☞ The efficient vowel has the acute accent, in the remaining verbs of the preſent chapter; except one (29th).

27. कुच [संपर्चन वौट्टिल्य प्रतिष्टंभविलेखनेषु] *tr.* [1] to touch.

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and even in the prior ſyllable itſelf, after certain prepoſitions (Ch. 18. §. ii. 4. §.): except प्रति (*Ex.* प्रतिसीदति). Except alſo this radical initial following the prior ſyllable in the remote paſt (*Ex.* निषसाद). Ch. 18. §. ii. 9.

* MAITREYA remarks that the proper interpretation of the verb is (विशीर्णतायां) 'withering or decaying;' but its own derivative is here exhibited for the explanation of the root, becauſe it is much uſed. MA'D'HAVA and BHAT'T'O'JI adopt and illuſtrate this obſervation. The firſt adds, on the grounds of a rule hereafter quoted, that the verb likewiſe ſignifies [गतौ] 'to move or go.' But VO'PADE'VA prefixes the prepoſition आङ् to the root, in this acceptation. His interpretation of the ſimple root is शातः, expounded by DURGA'DA'SA, following RAMA'NA'T'HA, पतनं and पातनं 'falling' and 'throwing down.' See शद्ऌ 6th cl.

† The root is converted into शीय before a mute श् (Ch. 19. §. vi. 4.); and the altered root is deponent. Ch. 16. §. ii. 3. §.

‡ The final of the root is converted into त् before the affix णिच्; unleſs it ſignify 'to go.' *Ex.* शादयति 'drives.'

‖ VO'PADE'VA'S interpretation [ रोदे ह्वौ ] is explained by DURGA'DA'SA अम्पुविमोचनं and आह्वानं.

§ वस is here the ſubſtitute for चि. Ch. 16. §. iii. 12.

*intr.* [2] to be crooked. [3] to be reſtricted or confined. *tr.* [4] to furrow or mark with lines.* कोचति.

28. बुध [अवगमने] *tr.* to know or underſtand.† बोधति. बुबोध. बोधिता. CAUS. बोधयति.‡ *Aor. p.* अबूबुधत्.

29. रुह [बीजजन्मनिप्रादुर्भावे] *intr.* [1] to grow from ſeed. [2] to be produced or become manifeſt. [3] to be born.‖ रोहति. रुरोह (2d *ſing.* रुरोहिथ. 1ſt *du.* रुरुहिव). रोढा.§ रोक्ष्यति. रोहतु. अरोहत्. रोहेत् and *Ben.* रुह्यात्. अरुहत्. अरोक्ष्यत्. DES. रुरुक्षति. INT. रोरुह्यते and रोरोहीति or रोरोढि. CAUS. रोहयति or रोपयति. *Aor. p.* अरूरुहत् or अरूरुपत्.¶

30. कस [गतौ] *tr.* to go or approach. कसति. चकास. कसिता. *Aor. p.* अकसीत् or अकासीत्. DES. चिकसिषति. INT. चनीकस्यते and चनीकसीति or चनीकस्ति.** CAUS. कासयति. *Aor. p.* अचीकसत्.

[वृत्] Finis.††

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* See कुच Ch. 21. vii. 2. It belongs to this ſection, in the ſenſes here ſtated. VO'PADE'VA's interpretation [रोधपर्ककौटिल्यलेखने] is explained by DURGA'DA'SA (क्रियानिरोधः) 'ſtopping an act' and (संपर्कः) 'contact' &c.

† VO'PADE'VA conſiders this as the ſame with बुधिर् (Ch. 23. §. i.). See बुध 4th cl.

‡ By ſpecial rule this verb is reſtricted to the active voice in the cauſative, even where the agent is an inanimate being.

‖ The reading, adopted in the text, occurs in one *D'hátupát'a* and is copied by MA'D'HAVA and BHAT'T'O'JI: but another ſtates, जन्मनिप्रादुर्भावे; agreeing with the text of MAITRE'YA and with a quotation by DURGA'DA'SA. This author expounds VO'PADE'VA's interpretation [जन्यां], by (जन्म) 'birth or production;' and remarks on the other, that GO'VINDA and CHATURBHUJA deduce a ſingle import from both terms: but RAMA'NA'T'HA explains the one 'production of what was not exiſtent;' and the other, 'manifeſting or appearing.'

§ This verb does not admit the prefix इट् (Ch. 17. §. i. 1. †.).

¶ The final of this root is optionally changed to प् before णिच्. Ch. 17. §. iv. 1. ‡.

** नीक् (नी) is here annexed to the prior ſyllable. Ch. 18. §. iv. 9. *.

†† Indicating the cloſe of the ſeries, which began with ज्वल.

(3d *du.* सस्यमतुः or स्येमतुः. 2d *sing.* सस्यमिथ or स्येमिथ). *Aor. p.* अस्यमीत्. DES. सिस्यमिषति. INT. सेसिम्यते* and संस्यमीति or संस्यंति. CAUS. स्यमयति. *Aor. p.* असिस्यमत्. Alſo स्वनति.† सस्वान (3d *du.* स्वेनतुः or सस्वनतुः). स्वनिता. *Aor. p.* अस्वनीत् or अस्वानीत्. Likewiſe श्वनति. दश्वान (3d *du.* दश्वेनतुः).‡ श्वनिता.

9. षम. 10. षूम [अवैकल्ये] *tr.* ¹ to be unconfuſed. ² to be confuſed.‖ समति. ससाम (3d *du.* सेमतुः. 1ſt *ſing.* सेमिथ). समिता. CAUS. समयति. So स्तमति. तस्तौम (3d *du.* तस्तमतुः). स्तमिता. CAUS. स्तमयति.

## ARTICLE II.

*Verbs, which optionally take the Affix* णि *for the Noun of Action.*§

☞ The following have the acute accent on the mute vowel.

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Others read it स्तन; erroneouſly, as remarked by MA'D'HAVA. Yet VO'PADE'VA appears to have adopted all theſe variations, making the ſhortening of the vowel optional in the cauſative. See स्यम 10th cl. स्वन and श्वन §. 2. ii. 43. and 42. and श्वेन (10th cl.) Ch. 29.

* In this, as in ſome other roots, the vowel is ſubſtituted for the ſemivowel, in the intenſive, before यङ् (Ch. 18. §. v. 2.). But, not ſo, in the *Charcarita* form; and, here, नुक् (न) is annexed to the vowel अ, in the prior ſyllable, ſince the root is terminated by a naſal. Ch. 18. §. iv. 9.

† In a limited acceptation, this root permutes the initial, in compoſition with वि and अव. *Ex.* विष्वणति or अवष्वणति 'eats noiſily.' See Ch. 18. §. ii. 4. §.

‡ The ſeries of ſeven verbs, irregular in the *Rem. paſt*, does not comprehend this root; which is conſequently regular. The *Bōd'hinyáſa* includes this and the foregoing roots in the preceding ſection: and ſome, as remarked by SWA'MI', extend that ſection to the two next verbs: but it is cenſured by MA'D'HAVA, as unneceſſary in regard to ſome of theſe verbs, and erroneous in regard to others.

‖ All copies of MA'D'HAVA and the *Sidd'hánta caumádi* exhibit the reading, which is here followed: and ſo does one *D'hátupát'a*. But the other ſtates वैकूल्ये; and the text of MAITRE'YA and of VO'PADE'VA, as well as DURGA'DA'SA's interpretation (विकलीभावः), and the example given by HELA'YUD'HA, agree with this. Although the meaning be reverſed by theſe contrary readings, their diſagreement has been unnoticed by all the authorities yet conſulted.

§ See *Derivation of Nouns from Verbs.*

1. ज्वल [दीप्तौ] *intr.* to ſhine.* ज्वलति. जज्वाल (3d *du.* जज्वलतुः). ज्वलिता. *Aor. p.* अज्वालीत्.

2. चल [कंपने] *intr.* to quake or tremble.† चलति. चचाल (3d *du.* चेलतुः). चलिता.

3. जल [घातने] *intr.* [1] to be ſharp. [2] to be wealthy. *tr.* [3] to cover.‡ जलति.

4. टल. 5. ट्वल [वैकृव्ये] *intr.* to be confuſed.‖ टलति. Alſo ट्वलति. टट्वाल (3d *du.* टट्वलतुः). ट्वलिता. *Aor. p.* अट्वालीत्.

6. ष्ठल [स्थाने] *intr.* to ſtand.§ स्थलति. तस्थाल. स्थलिता. *Aor. p.* अस्थालीत्.

7. हल [विलेखने] *tr.* to plough.¶ हलति. जहाल. हलिता. *Aor. p.* अहालीत्.

8. णल [गंधे] *intr.* [1] to ſmell. *tr.* [2] to bind.** नलति (प्रणलति).

9. पल [गतौ] *tr.* to go or approach.†† पलति.

10. बल [प्राणनेधान्यावरोधेच] *intr.* [1] to live. *tr.* [2] to hoard grain.

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* See ज्वल §. 2. ii. 30. and iii. 3.

† See §. 2. ii. 38. Alſo चल 6th and 10th cl.

‡ Swa'mi' explains घातनं by तैक्ष्ण्यं. But Haradatta (on Pa'n'ini, 3. iii. 124.) appears to have read धान्ये; which is alſo Vo'pade'va's interpretation; expounded by Durga'da'sa, '1 covering' as a fiſherman covers fiſh with a net; or '2 being rich.' The text of Maitre'ya and one *D'hátupát'a* exhibit the ſame interpretation; but the other coincides with the reading, which has been here preferred on the authority of Ma'd'hava and Bhat't'o'ji.

‖ The *Tatwa bod'hini* expounds this, 'an act conſonant to confuſion ariſing from fear or the like.'

§ Ma'd'hava explains the term by प्रतिष्ठा. Vo'pade'va's interpretation is स्थितिः. He adds a ſimilar root स्थल; but Durga'da'sa remarks, that ſome reject it. See Ch. 18. §. ii. 3.

¶ Ma'd'hava explains the term by (कर्षणं) 'ploughing.'

** Ca's'yapa reads बंधने; and Vo'pade'va's interpretation is बंधे. Durga'da'sa cites the other, as a variation; and quotes Go'vinda bhat't'a as interpreting it, (अर्दनं) 'bruiſing.'

†† Vo'pade'va ſtates a ſynonymous verb of the 1ſt claſs, पलू. *Ex.* पलूति. See पाल 10th cl.

[1]to prevent opulence.* बलति. बबाल (3d *du.* बेलतुः).

11. पुल [महत्वे] *intr.* to be great or vaſt.† पोलति. पुपोल. पोलिता.

12. कुल [संस्त्यानेबंधुषुच] *tr.* [1]to accumulate. *intr.* [2]to be of kin. [3]to flow homogeneouſly. [4]to count.‡ कोलति. चुकोल.

13. शल. 14. हुल. 15. पत्लृ [गतौ] *tr.* to go or approach.‖ शलति. शशाल. शलिता. So होलति. जुहोल. Alſo पतति (प्रणिपतति§). पपात (3d *du.* पेततुः). पतिता. *Aor. p.* अपप्तत् ¶ (प्रणयपप्तत§).

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* Ma'd'hava explains the firſt term by जीवनं; the ſecond he expounds as denoting 'an act relative to a barn or hoard of grain.' Durga'da'sa interprets it 'the prevention of wealth;' and obſerves, that ſome reject this ſenſe. See बल 10th cl.

† See पुल 10th cl. It belongs alſo to the 6th claſs according to Cshi'raswa'mi'. Vo'pade'va ſtates it as of all three claſſes.

‡ The firſt term is explained by Swa'mi' संघातः. Ma'd'hava obſerves that "ſome" read संताने; this he expounds 'a ſtream uninterrupted by heterogeneous things.' The ſecond term, he interprets 'an act relative to kin;' that is, 'affinity.' The *Tatwa bōd'hini* explains this, 'an act conſonant to affinity.' Vo'pade'va ſtates two ſenſes of the root [बंधु संहत्योः]. Durga'da'sa ſays, ſome read (संख्यानं) 'counting.' He further obſerves, that Ra'ma reads संस्त्यानं and interprets it 'accumulation:' but that others confine the verb to one acceptation, that of 'affinity.'

‖ Some, as remarked by Ma'd'hava, here read शल हुल ह्मल पत्लृ [गतौ]; and, in the next paragraph, हुल [हिंसासंवरणयोश्च]. The verbs हुल and ह्मल, inſerted in a former ſection (§. 2. ii. 31. and 32.), are here repeated, according to this reading, for the difference of import and conſequent variation in the cauſative. Vo'pade'va's interpretation for पत्लृ is [गत्यांऐश्ध्येच] '[1]to move. [2]to have dominion:' but the firſt of theſe terms is here reſtricted by Durga'da'sa to ſignify 'falling.' See शल Ch. 21. xiii. 17. and पत (10th cl.) Ch. 29. and (for तप) 4th cl.

§ The prepoſition नि is indiſpenſably permuted (if there be cauſe for it) in conjunction with this root (Ch. 18. §. ii. 11. *.)

¶ The verb takes अङ् on account of the mute लृ (Ch. 16. §. iii. 12. †. p. 142.), and requires the medial augment पुम् before that affix (Ch. 17. §. iv. 4. *).

DES. पिपतिषति or पित्सति.* INT. पनीपत्यते and पनीपतीति or पनीपन्ति.†

14. *Bis.* डुल [हिंसासंवरणयोश्च] *tr.* 1 to go. 2 to kill. 3 to cover.‡

16. क्वथे [निष्पाके] *tr.* to decoct or prepare by heat. क्वथति. चक्वाथ. क्वथिता. *Aor. p.* अक्वथीत्.‖

17. पथे [गतौ] *tr.* to go or approach.§ पथति. *Aor. p.* अपथीत्.

18. मथे [विलोडने] *tr.* to churn. मथति. *Aor. p.* अमथीत्.

19. टुवम [उद्गिरणे] *tr.* to vomit or eject from the mouth.¶ वमति. ववाम (3d *du.* ववमतुः**). CAUS. वमयति or वामयति.††

20. भ्रमु [चलने] *intr.* to move circularly; to wander.‡‡ भ्रमति or

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* The uſe of the prefix with सन् is optional (See Ch. 17. §. i. 3. †. where पन is a miſprint for पत). The vowel (अ) is convertible into इस् (Ch. 18. §. iv. 7.); and the prior ſyllable is in that caſe expunged: ſubſtituting at the ſame time त् for स् (become final by the expunging of त्), before स् initial of an *A'rd'had'hátuca* (Ch. 19. §. i. 3.).

† This verb annexes the augment नीक् to the prior ſyllable of the intenſive.

‡ MAITRE'YA remarks, that the conjunctive particle connects this with the preceding (14); but the particle, he adds, is omitted by "ſome" authors. The root itſelf, as before intimated, is by ſome excluded from the preceding paragraph. VO'PADE'VA, apparently from the combination of theſe variations, ſtates the verb with two acceptations only [डुनौ क्वदि]; the ſecond of which is explained by DURGA'DA'SA (संवरणे) 'covering.'

‖ The mute ए prevents the permutation of the vowel in the *Aor. p.* (Ch. 19. §. iv. 6. *.).

§ See पथि 10th cl.

¶ SUD'HA'CARA'S expreſs authority is followed in the text; but others, as remarked in the *Meníramá*, read उद्गरणे. The ſenſe is the ſame: it is explained, as here ſtated, by MA'D'HAVA. 'Some', as BHAT'T'O'JI obſerves, aſſign a mute उ to this root; (VO'PADE'VA does ſo:) but that is unneceſſary, and, in part, erroneous.

** Not, as the *Bhágavrítti* has it, वेमतुः; for that is unauthorized by the *Bháſhya* and other ancient writings. See Ch. 19. §. iii. 9. Yet VO'PADE'VA makes this optional.

†† See §. 2. iii. 4.

‡‡ VO'PADE'VA'S interpretation (चालः) is explained by DURGA'DA'SA (पादविहरणं) 'ſtepping.' The *Tatwa bód'hini* expounds the verb 'moving in a circular manner.'

# CHAPTER XXIII.

## SECTION I.

### ROOTS OF THE FIRST CLASS TERMINATED BY CONSONANTS, WITH A CIRCUMFLEX MARKED ON THE MUTE VOWEL,* AND CONTAINING EFFICIENT VOWELS ACUTELY ACCENTED.

1. हिक्क [अव्यक्तेशब्दे] *intr.* ¹to ſound inarticulately. ²to hiccough.† हिक्कति,—ते. जिहिक्क,—क्के. हिक्किता. *Aor. p.* अहिक्कीत्, अहिक्किष्ट. DES. जिहिक्किषति,—ते. INT. जेहिक्क्यते and जेहिक्कीति or जेहिक्ति. CAUS. हिक्कयति. *Aor. p.* अजिहिक्कत्.

2. अंचु [गतौयाचनेच] *tr.* ¹to go or approach. ²to aſk or beg.‡ अंचति,—ते. आनंच,—चे. अंचिता. DES. अंचिचिषति,—ते.

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* Theſe verbs admit the middle voice with the reflective ſenſe. Ch. 16. §. ii. 3.

† VO'PADE'VA'S interpretation is कूजः. BHAT'T'AMALLA, cited by RAMA'NA'T'HA and by DURGA'DA'SA, reſtricts the ſenſe to (हिक्का) 'hiccough.'

‡ See अंचु Ch. 21. vi. 6. In its firſt acceptation, therefore, it is conjugated in the active voice, even with the reflective ſenſe. MAITRE'YA adds अचु [इयेके], as a different reading approved by "ſome." CSHI'RASWA'MI' exhibits two roots, with only one acceptation, अंचु [गतौ] and अचि [गतौ] 'to approach;' but CA'S'YAPA and the reſt reject the laſt. However, VO'PADE'VA ſtates the three roots with this ſenſe; omitting the ſecond import, but adding another interpretation to one of them, अंचु [म्लिष्टोक्तौ] 'to ſpeak indiſtinctly;' for his commentator explains the term by [अव्यक्तशब्दः] 'an indiſtinct ſound.'

3. टुयाचृ [याच्ञायां] *tr.* [1] to ask or beg; to solicit. [2] to offer or tender.* याचति,—ते. ययाच,—चे. याचिता. CAUS. *Aor. p.* अययाचत्.

4. रेटृ [परिभाषणे] *intr.* [1] to speak. [2] to ask or beg.† रेटति,—ते. रिरेट,—टे. रेटिता. CAUS. रेटयति. *Aor. p.* अरिरेटत्.

5. चते. 6. चदे [याचने] *tr.* to ask or beg; to solicit. चतति,—ते. चचात, चेते. चतिता. *Aor. p.* अचतीत्, अचतिष्ट. So चदति,—ते. चचाद, चेदे. *Aor. p.* अचदीत्,‡ अचदिष्ट.

7. प्रोथृ [पर्याप्तौ] *intr.* [1] to be able, adequate, or competent; to be equal. [2] to be complete or ample.‖ प्रोथति,—ते. पुप्रोथ,—थे. प्रोथिता. CAUS. *Aor. p.* अपुप्रोथत्.

8. मिदृ. 9. मेदृ [मेधाहिंसयोः] *tr.* [1] to understand, [2] to kill or to hurt.§ मेदति,—ते. मिमेद, मिमिदे or मिमेदे. मेदिता. DES. मिमिदिषति, —ते or मिमेदिषति,—ते. CAUS. *Aor. p.* अमिमेदत्.

10. मेधृ [संगमेच] *intr.* [1] to associate. *tr.* [2] to study. [3] to kill or to hurt.¶ मेधति,—ते. मिमेध,—धे. मेधिता.

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* "Some," as MAITRE'YA remarks, read डुयाचृ; and MA'D'HAVA allows it to be authorized. Accordingly VO'PADE'VA prefixes both mute syllables to the root. His interpretation is याचनं, explained by DURGA'DA'SA 'bidding to give, or bidding to take.'

† VO'PADE'VA's interpretation is [वाचि] 'speech;' and he makes this verb synonymous likewise with the preceding root.

‡ The mute ए prevents the permutation of the vowel. Ch. 19. §. iv. 6. *.

‖ RAMA'NA'T'HA interprets this by सामर्थ्यं; but remarks, that GO'VINDA BHAT'T'A explains it परिपूर्णता. He says that it is also used in the sense of 'destroying' or 'overpowering.'

§ DE'VA, MAITRE'YA and others authorize the reading followed in the text: but CSHI'RASWA'MI' writes धृ; and the author of the *Nyása*, भ्रृ, for the final. However, BHO'JARA'JA and CAUS'TCA reject मेधृ. Yet VO'PADE'VA states five roots with these acceptations; मिधृ, मेधृ, मिदृ, मेदृ and मेधृ; omitting मिधृ. See ञिमिदा. Ch. 22. §. i. 3.

¶ In the first acceptation, also, VO'PADE'VA makes मेधृ a synonymous root.

11. णिदृ. 12. णेदृ [कुत्सासन्निकर्षयोः] *tr.* [1]to cenſure or deſpiſe. [2]to approach or come near.* नेदति (प्रणेदति), नेदते. निनेद (3d *du.* निनिदतुः or निनेदतुः); निनिदे or निनेदे.

13. मृधु. 14. मृधु [उंदने] *intr.* to be moiſt or wet.† शर्धति,—ते. शशर्ध (3d *du.* शश्मृधतुः), शश्मृधे. शर्धिता. So मर्धति,—ते.

15. बुधिर् [बोधने] *tr.* to underſtand.‡ बोधति,—ते. बुबोध, बुबुधे. बोधिता. *Aor. p.* अबुधत् or अबोधीत्; अबोधिष्ट.‖

16. उबुंदिर् [निशामने] *tr.* to diſcern or perceive.§ बुंदति,—ते. बुबुंद,—दे. बुंदिता. *Aor. p.* अबुदत् or अबुंदीत्; अबुंदिष्ट.

17. वेणृ [गति ज्ञान चिंता निशामन वादित्र ग्रहणेषु] *tr.* [1]to go or approach. [2]to know. [3]to reflect or remember. [4]to diſcern. [5]to hold a muſical inſtrument. [6]to play muſick. [7]to take.¶ वेणति,—ते. विवेण,

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* Vo'pade'va ſtates, for the ſecond acceptation, सन्निधिः, which his commentator expounds by (सन्निकर्षः) 'nearneſs.' See णिदि Ch. 21. ii. 30.

† Ma'd'hava explains उंदनं by क्लेदनं; which is Vo'pade'va's interpretation, expounded by Durga'da'sa, as in the *Tatwabōd'hini*, (आर्द्रभावः) 'ſtate of being wet.' See मृधु Ch. 22. §. i. 20.

‡ Cshi'raswa'mi' reads बुध. See बुध Ch. 22. §. 3. ii. 28. Alſo बुध 4th cl.

‖ The ſubſtitution of अङ् for लुङ् in the active voice, is optional on account of the mute ſyllable ऋ (Ch. 16. §. iii. 12.); and this root does not here admit चिण् in the middle voice (Ch 16. §. iii. 12. ‖. p. 142.); for the rule is applicable only to the ſimilar root (बुध) of the 4th claſs.

§ Ma'd'hava explains निशामनं by (चक्षुर्विज्ञानं) 'viſual perception;' and Rama'na'th'ha, by (आलोचनं) 'ſeeing' or (प्रणिधानं) 'apprehenſion.' Vo'pade'va adds two ſynonymous roots बुद and बुंध with the ſame mute letters: Durga'da'sa, following Rama'na'th'ha, ſays "ſome" read पुंद inſtead of बुंद.

¶ Cshi'raswa'mi' expounds the fifth acceptation, 'the taking of a muſical inſtrumentto play on it.' Durga'da'sa interprets it, 'receiving an inſtrument ſuch as a drum &c.' but remarks, that ſome diſjoin the terms; (वादित्रविषयाक्रिया) 'an act relative to a muſical inſtrument;' (आदानं) 'taking or receiving.' He here explains निशामनं, 'viſual perception' (चाक्षुष ज्ञानं). The *Bháſhya* has exhibited this verb with न्, inſtead of ण्, for the radical final. Hence Bhat'to'ji admits both roots.

–णे. वेणिता. CAUS. *Aor. p.* अविवेणत्.

18. खनु [अवदारणे] *tr.* to dig. खनति,–ते. चखान (3d *du.* चख्नतुः), चख्रे.* खनिता. खनिष्यति,–ते. *Imp. &c.* खनेत्,–त; and *Ben.* खायात् or खन्यात्; *m. v.* खनिषीष्ट. DES. चिखनिषति,–ते. INT. चंखन्यते or चाखायते; and चंखनीति or चंखंति. CAUS. खानयति. *Aor. p.* अचीखनत्.

19. चीवृ [आदान संवरणयोः] *tr.* [1] to take. [2] to wear. † चीवति, –ते. चिचीव,–वे. चीविता.

20. चायृ [पूजानिशामनयोः] *tr.* [1] to worſhip or revere. [2] to diſcern. चायति,–ते. चचाय,–ये. चायिता. DES. चिचायिषति,–ते. INT. चेकीयते and चेकयीति or चेकेति.‡ CAUS. चाययति. *Aor. p.* अचचायत्.

21. वय [गतौ] *tr.* to go or approach.‖ वयति,–ते. ववाय, वव्यये. वयिता. *Aor. p.* अवयीत्,§ अवयिष्ट.

22. दाम्भृ [दाने] *tr.* to give.¶ दाशति,–ते. ददाश,–शे. दाशिता. CAUS. दाशयति. *Aor. p.* अददाशत्.

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* The penult is expunged before a vowel diſtinguiſhed by a mute कृ or ङु; but आ is ſubſtituted for the final naſal before ſuch a conſonant, or may be ſo before यृ. Ch. 19. §. i. 1. and 2. *.

† RAMA'NA'T'HA cites the *D'hátupradípa* as reading चीयृ. But the text of MAITRE'YA ſtates चीपृ; adding चीवृ [इत्येके], as reſting on the authority of "ſome." MA'D'HAVA and BHAT'T'O'JI have not noticed this variation. VO'PADE'VA, however, exhibits two roots चीयृ and चीवृ. See चीव 10th cl.

‡ The root is converted into की before यङ्. Ch. 18. §. v. 3.

‖ MA'D'HAVA ſays this verb is deponent, when it ſignifies (वित्तत्यागे) 'to abandon wealth; to expend or diſburſe.' BHAT'T'O'JI, in the *Manórama*, adding that this has been already inſerted, is cenſured by the *Tatwabód'hini* for that remark; ſince no ſuch verb does occur. See वय 10th cl. (Ch. 29.).

§ अ is not permuted, ſince the root ends in यृ. Ch. 19. §. iv. 6. *.

¶ See दाम्भृ 5th and 10th cl. SWA'MI' and CA'S'YAPA here inſert अय; but erroneouſly, as is obſerved by MA'D'HAVA: for HARADATTA expreſsly aſſigns a grave accent for the mark on the mute vowel of that root. See अय Ch. 21. xiii. 1.

23. भेषृ [भये] *intr.* to fear or dread.* भेषति,—ते. विभेष,—षे. भेषिता.

24. भ्रेषृ [गतौ] *tr.* [1] to go or approach. *intr.* [2] to move or depart.† भ्रेषति,—ते.

25. अस [गतिदीप्त्यादानेषु] *tr.* [1] to go or move. *intr.* [2] to ſhine. *tr.* [3] to take or receive.‡ असति,—ते. आस. आसे. असिता. DES. असिसिषति,—ते.

26. स्पश [बाधनस्पर्शनयोः] *tr.* [1] to obſtruct or oppoſe. [2] to ſtring together. [3] to touch.‖ स्पशति,—ते. पस्पाश, पस्पशे. स्पशिता. CAUS.

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* Some, as MA'D'HAVA and BHAT'T'O'JI obſerve, read [गतौ] 'to move.'

† MAITRE'YA and BHAT'T'O'JI add श्लेषृ; but MA'D'HAVA notices it, only on MAITRE'YA'S authority; and obſerves, that ſome interpret it [चलने] 'to move.' VO'PADE'VA omits that verb, but he makes भ्रेषृ alſo ſynonymous with the preceding root, [चलेच] '[1] to move. [2] to fear.'

‡ CSHI'RASWA'MI' notices, as a various reading, अष; which MAITRE'YA ſtates as an additional root. SA'CAT'A'YANA does admit both verbs. Accordingly VO'PADE'VA has inſerted them. See अस 2d and 4th cl.

‖ CSHI'RASWA'MI' here interprets स्पर्शनं by ग्रंथनं; and is followed by MA'D'HAVA and BHAT'T'O'JI. Accordingly VO'PADE'VA ſtates ग्रंथः for the ſenſe of the verb; and DURGA'DA'SA remarks, that ſome read स्पर्शनं. But SWA'MI' obſerves, that 'others' here read the root पष. This appears to coincide with the opinion of DURGA and SA'CAT'A'YANA. But CA'S'YAPA and others inſert पश. See पष, पस or पश 10th cl. (for authorities differ reſpecting the ſpelling of that root).

But पस, a ſupplementary verb, belongs to this place. *Ex.* पसति. INT. पंपस्यते and पंपसीति or पंपस्ति (Ch. 18. §. iv. 9. *.). Being included in the indefinite cloſe of the liſt beginning with कंडूञ्, it takes the affix यक् (Ch. 16. §. ii. 12.): *Ex.* पंपस्यति 'occaſions pain or diſtreſs.'

VO'PADE'VA inſerts all four roots, with the ſame interpretation. In regard to the ſupplementary verb, MA'D'HAVA and BHAT'T'O'JI expreſsly ſay, that its final is dental; but VA'MANA, and HARADATTA, as well as RA'MACHANDRA and his commentators, wrote पश, if the copies, which have been examined, be correct. See स्पश 10th cl. (or, as VO'PADE'VA writes it, स्पर्श).

*Aor. p.* अपस्पशत्.*

27. लष [कांतौ] *tr.* to desire or like.† लषति,–ते; and लष्यति,–ते.‡ ललाष, लेषे. *Aor. p.* अलषीत् or अलाषीत्; अलषिष्ट.

28. चष [भक्षणे] *tr.* to eat.‖ चषति,–ते.

29. क्षष [हिंसायां] *tr.* to kill or to hurt.§ क्षषति,–ते. चक्षाष (3d *du.* चक्षषतुः), चक्षषे.

30. ऊष [आदान संवरणयोः] *tr.* [1] to take. [2] to wear.¶ ऊषति.

31. ग्लक्ष [अदने] *tr.* to eat.** ग्लक्षति,–ते. बग्लक्ष,–क्षे. ग्लक्षिता.

32. दासृ [दाने] *tr.* to give.†† दासति,–ते. ददास,–से. दासिता.

33. माहृ [माने] *intr.* [1] to measure. *tr.* [2] to mete.‡‡ माहति,–ते. ममाह,–हे. माहिता. CAUS. *Aor. p.* अममाहत्.

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* अ is put for the vowel in the prior syllable. Ch. 18. §. iv. 10. *.

† MA'D'HAVA here explains कांतिः by इच्छा. VO'PADE'VA'S interpretation is सृङ्. See लष 10th cl.

‡ This verb admits श्यन्. Ch. 16. §. ii. 7. †.

‖ VO'PADE'VA states this, as synonymous also with the following, but restricted, in that sense, to the active voice.

§ Two synonymous verbs are added by VO'PADE'VA, जष and जूष; but 'some,' as DURGA'DA'SA remarks, restrict these to the active voice (See जष Ch. 21. xvi. 36.); while others reject the root stated in the text. The *Cátantra* exhibits, in its stead, कश; which CHATURBHUJA reads कष. RAMA'NA'T'HA notices as an error the insertion of कस [गतौ].

¶ VO'PADE'VA'S interpretation is ग्रहेपिधाने. PU'RNACHANDRA and others, cited by RAMA'NA'T'HA, read ऋष in this place. See ऊष Ch. 21. xvi. 37.

** CSHI'RASWA'MI' reads भ्रक्ष. BHAT'T'O'JI states both roots. MAITRE'YA, cited by MA'D'HAVA, exhibits भक्ष. His text adds भृक्ष. VO'PADE'VA has ग्लक्ष and ग्लक्ष. But the *Cátantra* reads this verb भक्ष, and DURGA writes it भृक्ष. See भक्ष 10th cl.

†† See दाप्ऽ 22.

‡‡ "Some," says RAMA'NA'T'HA, read माङ्.

34. गुह् [संवरणे] *tr.* to cover or wear. गूहति.* जुगूह. गूहिता. or गोढा.† गूहिष्यति or धोक्ष्यति.‡ गूहतु. अगूहत्. गूहेत् and *Ben.* गुह्यात्. अगूहीत् or अधुक्षत्.‖ अगूहिष्यत् or अधोक्ष्यत्. MIDDLE VOICE गूहते. जुगुहे.§ गूहिता or गोढा (2d *sing.* गूहितासे or गोढासे). गूहिष्यते or धोक्ष्यते. गूहतां. अगूहत. गूहेत and *Ben.* गूहिषीष्ट or धुक्षीष्ट. *Aor. p.* अगूहिष्ट (3d *du.* अगूहिषातां) and अगूढ or अधुक्षत् (3d *du.* अधुक्षातां. 1st *du.* अगुह्वहि or अधुक्षावहि).¶ *Cond. f.* अगूहिष्यत or अधोक्ष्यत.

# SECTION II.

## VERBS OF THE FIRST CLASS, TERMINATED BY VOWELS.

### ARTICLE I.

*Roots which admit the Middle Voice with the Reflective Sense.*

1. श्रिञ् [सेवायां] *tr.* to serve.** श्रयति. शिश्राय (3d *du.*

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* The penultimate vowel is converted into उ, before a vowel, in right of which it would regularly be permuted with the *gun'a* diphthong. Ch. 19. §. iii. 3. *.

† The use of the prefix is optional on account of the mute उ (Ch. 17. §. i. v.). ह् is changed to ढ् before the ऋलृ consonant (Ch. 4. §. vii. 3.); and ध्, substituted for न् after that aspirated soft consonant (Ch. 16. §. iii. 13.), is changed to ढ् on account of the contiguous cerebral (Ch. 3. §. iii. 7.): and ढ् is expunged before ढ् (Ch. 18. §. iii. 7.).

‡ ह् is converted into ढ् as before; and the initial is permuted with the corresponding aspirate. In the next place, क् is substituted for the final ढ् before स्; and this letter is changed to ष् after the guttural consonant. (Ch. 4. §. iii. 14. and §. vii. 5.

‖ वस (स) is here the substitute of च्लि destitute of the prefix (Ch. 16. §. iii. 12.). The same permutations take place, as above.

§ Since the vowel would not regularly be converted into the *gun'a* diphthong, it remains here unpermuted. See ‡‡ in last page.

¶ In the middle voice of this verb, वस may be expunged before a dental consonant or the semivowel व् (Ch. 16. §. iii. 12. †. p. 141.); and its final is rejected before a vowel (ibid).

** This verb has the acute accent on the vowel. Ch. 17. §. i. 1. †.

शिश्मियतुः. 2d *sing.* शिश्मयिथ. 1ſt *du.* शिश्मयिव).* श्मयिता. *Aor. p.* अशिश्मियत्.† MIDDLE V. श्मयते. शिश्मिये. DES. शिश्मयिषति, —ते; or शिश्मीषति,—ते.‡ INT. शेश्मीयते and शेश्मयीति or शेश्मेति. CAUS. श्मापयति,—ते. *Aor. p.* अशिश्मपत्,—त.

*The following have the Vowel Gravely Accented.*‖

2. भृञ् [भरणे] *tr.* 1 to nouriſh. 2 to fill.§ भरति. बभार (3d *du.* बभ्रतुः. 2d *ſing.* बभर्थ.¶ 1ſt *du.* बभृव.**) भर्त्ता. भरिष्यति.†† *Imp. &c. Ben.* भ्रियात्.‡‡ *Aor. p.* अभार्षीत् (3d *du.* अभार्ष्टां). MIDDLE V. भरते. बभ्रे. *Imp. &c. Ben.* भृषीष्ट (3d *du.* भृषीयास्तां).‖‖

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* इय् is generally ſubſtituted for the final before vowels (Ch. 19. §. iii. 1.); unleſs where the permutation with the *gun'a* or *vrid'dhi* diphthong is requiſite. Affixes, fictitiouſly diſtinguiſhed by a mute कू (Ch 16. §. iv. 1.), do not refuſe the prefix in this tenſe, notwithſtanding a ſpecial rule reſpecting this verb (Ch. 17. §. i. 1. §.); ſince it is not included in the ſpecial exception reſpecting the *Rem. paſt* (ibid).

† चङ् is here ſubſtituted for च्लि. Ch. 16. §. iii. 12. *.

‡ The uſe of the prefix is optional with this verb before सन् (Ch. 17. §. i. 3. †.); and the final of the inflective root becomes long (Ch. 19. §. i. 2.).

‖ They conſequently refuſe the prefix. Ch. 17. §. i. 1. †.

§ RAMA'NA'T'HA expounds this, (पोषणं) 'nouriſhing,' and (पूरणं) 'filling.' VO'PADE'VA ſtates two acceptations [भृति पुष्योः], the firſt of which DURGA'DA'SA here explains पूरणं. See डुभृञ् 3d cl. and भृ 9th cl.

¶ All agree, that verbs ending in ऋ reject the prefix in this inflection, if they reject it in the *Abs. fut.* (Ch. 17. §. i. 6. *.).

** The uſe of the prefix in the *Rem. paſt* is ſpecially excepted in this verb (Ch. 17. §. i. 1. §.).

†† A verb, ending in ऋ, requires the affix before स्य. Ch. 17. §. i. 4.

‡‡ रि is ſubſtituted for the final ऋ, before यू in the imperative (लिङ्). Ch. 19. §. iv. 9. ¶.

‖‖ An affix of the imperative (लिङ्), beginning with a कृलू conſonant, has fictitiouſly a mute कू, when ſubjoined to a root in ऋ (Ch. 16. §. iv. 2.). So has सिचू, in like circumſtances, if followed by (तङ्) the reflective affixes (ibid.). The vowel therefore remains unaltered.

*Aor. p.* अभृत (3d *du.* अभृषातां).* DES. बिभरिषति,—ते; or बुभूर्षति,—ते.† INT. बेभ्रीयते‡ and बर्भर्त्ति, बरिभर्त्ति or बरीभर्त्ति &c.‖ CAUS. भारयति. *Aor. p.* अबीभरत्.

3. हृञ् [हरणे] *tr.* [1] to convey. [2] to take or accept. [3] to steal. [4] to deſtroy or annul.§ हरति. जहार. MIDDLE V. हरते. जह्रे.

4. धृञ् [धारणे] *tr.* to hold or maintain.¶ धरति,—ते.

5. णीञ् [प्रापणे] *tr.* to conduct, drive, or guide.** नयति

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* सिच् is expunged after the ſhort vowel, before the ऋलृ conſonant. Ch. 16. §. iii. 11. *.

† The uſe of the prefix with this root is here optional (Ch. 17. §. i. 3. †.); and the affix, when deſtitute of the prefix, is fictitiouſly diſtinguiſhed by a mute कृ (Ch. 16. §. iv. 2.): the final of the inflective root becomes long (Ch. 19. §. i. 2.); and भृ, being preceded by a labial letter, is converted into उ (Ch. 19. §. v. 1.), to which ऋ is annexed (Ch. 1. §. vii. N.B.); and the vowel becomes long before the penult ऋ (Ch. 18. §. iii. 6.).

‡ री is ſubſtituted for ॠ before the affix beginning with य. Ch. 19. §. iv. 9. ¶.

‖ ऋ, रि, or री may be affixed to the prior ſyllable in the *Charcarita* frequentative of a verb ending in ॠ. Ch. 18. §. iv. 9. *.

§ MA'D'HAVA and BHAT'T'O'JI ſtate theſe four interpretations of the term (viz. प्रापणं स्वीकारः स्तेयं नाशनं च). RAMA'NA'T'HA expounds it 'tranſporting from one country to another;' and ſo DURGA'DA'SA explains the ſimilar term (हृतिः) employed by VO'PADE'VA. In this, which is the firſt acceptation of the verb, it governs two objects. *Ex.* भारंहरतिग्रामं conveys the load to the village. See *Syntax.*

This verb, though ſignifying to kill or do mortal injury, is deponent, when reciprocity of action is ſignified (Ch. 20. §. ii. †.). See हृ 3d cl.

¶ See भृञ् iii. 13. and 6th cl. alſo भृ 10th cl. However, this laſt verb is not univerſally recognized. "Some," as MA'D'HAVA obſerves, erroneouſly add in this place कृञ् [करणे] 'to do:' VO'PADE'VA does ſo; and DURGA'DA'SA remarks, that the verb is rejected by "ſome." See डुकृञ् 8th cl.

** MA'D'HAVA explains the term as here ſignifying 'progreſſive conveyance.' This verb is deponent with its proper ſenſe, when 'reſpectability' is implied, or 'becoming a teacher,' or elſe 'wages and hire;' or when the verb ſignifies 'to caſt upwards, to know, to pay, or to expend.' (*Ex.* नयतेशास्त्रं inſtructs in ſcience.). So, if the object exiſt within the agent, the verb admits the middle voice, with the reflective ſenſe, regularly; unleſs that object be part of the body. *Ex.* क्रोधंविनयते diſmiſſes wrath. गंडंविनयति turns away his cheek.

(अंतर्णायति*). निनाय (3d *du.* निन्यतुः. 2d *sing.* निनयिथ or निनेथ. 2d *pl.* निन्य.† 1st *sing.* निनाय or निनय. 1st *du.* निन्यिव). नेता. MIDDLE V. नयते. निन्ये (2d *sing.* निन्यिषे).

## ARTICLE II.

*Verbs, restricted to the active voice even with the reflective sense.*

1. धेट् [पाने] *tr.* to drink.‡ धयति. दधौ (3d *du.* दधतुः *pl.* दधुः 2d *sing.* दधाथ or दधिथ *du.* दधथुः *pl.* दध 1st *sing.* दधौ *du.* दधिव *pl.* दधिम).‖ धाता. धास्यति. धयतु. अधयत्. धयेत् or *Ben.* धेयात् (3d *du.* धेयास्तां).§ *Aor. p.* अदधत् (3d *du.* अदधतां), and अधात् (3d *du.* अधातां *pl.* अधुः), or अधासीत् (3d *du.* अधासिष्टां).¶ DES. धित्सति.** INT. देधीयते.†† and दाधेति‡‡ or

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* अन्तर् is denominated a prepoſition (Ch. 15. v. *.), in reſpect of the permutation of न् with ण्.

† Since the root here conſiſts of two ſyllables, with no conjunct within the verb, य् is ſubſtituted for the vowel (Ch. 19. §. iii. 2.); unleſs there be grounds for converting it into the *gun'a* or *vrĭdd'hi* diphthong.

‡ The mute ट् directs the formation of a feminine noun in ई (Ch. 14. §. ii. 1.).

‖ आ is ſubſtituted, in the elementary root, for the final diphthong, unleſs before a mute ञ् (Ch. 18. §. vi. 1.). औ is ſubſtituted for णल् (*Rem. p.* 3d and 1st *ſing.*). Ch. 16. §. iii. 3. N. B.

The final आ is expunged before the prefix इट्, and before *ard'had'hátueas* beginning with vowels, and diſtinguiſhed by a mute क् or ङ् (Ch. 19. §. ii. 4.).

§ Since the root is denominated वु (Ch. 16. §. i. 7.), the final is converted into ए before लिङ् diſtinguiſhed by a mute क्. Ch. 19. §. ii. 4.

¶ This verb optionally requires the ſubſtitution of चङ् for च्लि (Ch. 16. §. iii. 12. *.); or सिच्, being ſubſtituted for the ſame, may be expunged after this verb (Ch. 16. §. iii. 11. *.); and जुस् is ſubſtituted for झि (3d *pl.*), ſince the root ends in आ (Ch. 16. §. iii. 11.): or elſe सिच् may be retained, annexing, at the ſame time, स् (सक्) to the root (Ch. 17. §. i. 1. *.).

दाधाति. Caus. धापयति,—ते. *Aor. p.* अदीधपत्,—त.*

2. ग्लै 3. म्लै [हर्षक्षये] *intr.* to be languid; to yawn.† ग्लायति. अग्लौ. ग्लाता. *Imp. &c.* ग्लायेत् and *Ben.* ग्लायात् or ग्लेयात्.‡ *Aor. p.* अग्लासीत्. Impers. ग्लायते. Alſo म्लायति. अम्लौ.

4. द्यै [न्यक्करणे] *tr.* to degrade; to deſpiſe.‖ द्यायति. अद्यौ.

5. ष्वै [स्वप्ने] *intr.* to ſleep. ष्वायति. अष्वौ.

6. ध्यै [तृप्तौ] *intr.* to be ſatiate, pleaſed or ſatisfied. ध्यायति. अध्यौ.

7. ध्यै [चिंतायां] *tr.* to recollect, or think on. ध्यायति. अध्यौ.

8. रै [शब्द] *intr.* to ſound. रायति. अरौ. राता.

9. स्यै 10. ष्यै [शब्दसंघातयोः] *intr.* 1 to ſound. 2 to crowd or ſwarm.§ स्यायति. तस्यौ. Des. तिस्यासति and तिष्यासति. Caus. *Aor. p.* अतिस्यपत् and अतिष्यपत्.

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** रस् (in which स् is convertible into न् before स् Ch. 19. §. i. 3.) is ſubſtituted for the final of this verb being denominated घु. Ch. 18. §. iv. 7.

†† Since the verb is denominated घु, the final is changed to ई, before a conſonant diſtinguiſhed by a mute क्. Ch. 19. §. ii. 4.

‡‡ Here the final आ, and the prefix ई (ईट् Ch. 17. §. ii. 1.), have coaleſced regularly, and formed a *gun'a* diphthong. Ch. 3. §. ii. 2.

* The cauſative of this verb, as of पा (24), admits the middle voice, in the reflective ſenſe, by ſpecial rule, though the ſenſe be 'ſwallowing.'

† Ma'd'hava and Bhat't'o'ji explain the term by (धातुक्षयः) 'lowneſs of ſpirits.' Vo'pade'va's interpretation of one root is (क्लमः) 'fatigue;' of the other (कांतिसंक्षयः) 'fading.' "Some," as Ma'd'hava remarks, here read म्लै [गात्रविनामे] 'to gape or yawn;' but this term is explained by him (कांतिहानिः) 'fading.' This reading is from the *Cátantra*; and Rama'na't'ha expounds it (वैपरीत्यं) 'languor.' See ग्लै Ch. 22. §. 2, iii. 4.

‡ आ is optionally convertible into ए, before the *árd'had'hátuca* लिङ्, in moſt verbs ending in आ preceded by a conjunct. Ch. 19. §. ii. 4.

‖ Swa'mi', cited by Ma'd'hava, interprets the root न्यंग् विधाने; and न्यंग् ſignifies (कुत्सितांगं) 'a deformed body.' Bhat't'o'ji's expoſition is (तिरस्कारः) 'diſregard.'

§ Vo'pade'va's interpretation is ſimilar [संहतौ ध्वनौ]. The *Praſáda* and *Tatwa Chandra* re-

11. ष्वै [ष्वदने] *intr.* 'to be firm.' 'to kill.,' to dig.* ष्वायति.

12. क्षै. 13. जै. 14. षै [क्षये] *intr.* to wane or decline.† क्षायति. चक्षौ. क्षाता. Caus. क्षपयति.‡ Likewiſe जायति. जजौ. जाता. Caus. जापयति. Alſo सायति. ससौ. साता. *Imp. &c. Ben.* सायात्.‖ *Aor. p.* असासीत्. Des. सिषासति. Int. सासायते &c. Caus. सापयति. *Aor. p.* असीषपत्.

15. कै. 16. गै [शब्दे] *intr.* to ſound.§ कायति. चकौ. काता. Alſo गायति. जगौ. गाता. *Imp. &c. Ben.* गेयात्. *Aor. p.* अगासीत्.¶

17. ष्ण्यै. 18. स्त्यै [पाके] *intr.* to boil or melt.** श्यायति. शश्यौ. श्याता. So स्त्यायति. सस्त्यौ. Caus. स्त्यापयति.

19. पै. 20. ओवै [शोषणे] *tr.* to dry.†† पायति. पपौ. पाता.

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mark, that the initial ष् is retained; as in ष्णुषु and ष्वष्क (Ch. 18. §. ii. 1. ‖.). Vo'pade'va ſo ſtates the inflected verb. *Ex.* ष्ठ्यायति. But Ma'd'hava, citing this as the opinion of Maitre'ya and others, cenſures it; and Bhat't'o'ji appears to concur with him: and ſo indeed, does the text of Maitre'ya himſelf.

* Ma'd'hava explains the term by (स्थैर्यं हिंसाच) 'firmneſs and killing.' Vo'pade'va ſpecifies three acceptations [स्थैर्ये खननहिंसयोः].

† Some, as Ma'd'hava obſerves, erroneouſly read सै for the third root. Vo'pade'va adds it as another verb, differing only in the deſiderative and *Aor. paſt* of the *Caus.* *Ex.* सिसासति.

‡ See Ch. 22. §. 2. ii. 42. †.

‖ This verb is not included in the rule for expunging सिच् (Ch. 16. §. iii. 11. *.); nor in that for converting आ into ई, or into ए (Ch. 19. §. ii. 4.); or for annexing यु (युक) to the root in the cauſative (Ch. 17. §. iv. †.).

§ Meaning, as is obſerved by Swa'mi', 'particular ſounds.' Vo'pade'va's interpretation of the ſecond root is [गाने] *tr.* 'to ſing.'

¶ This verb is not included in the rule for expunging सिच् (Ch. 16. §. iii. 11. *.); but it is, in that for ſubſtituting ए (Ch. 19. §. ii. 4.).

** Bhat't'o'ji reads श्यै and श्यै; but the *Cátantra*, with which Vo'pade'va agrees, श्यै and स्यै. See श्या. Ch. 22. §. 2. ii. 36.

†† The firſt root is not convertible into पिव (Ch. 19. §. vi. 4.); nor admits the ſubſtitution

*Imp. &c. Ben.* पायात्. *Aor. p.* अपासीत्. Int. पापायते &c. Caus. पाययति. Alſo वायति. ववौ. Caus. वापयति.*

21. ष्टै [वेष्टने] *tr.* to ſurround.† स्तायति. तस्तौ. Caus. स्तापयति. *Aor. p.* अतिष्टपत्.

22. ष्णै [वेष्टने] *tr.* to ſurround or encompaſs.‡ स्नायति. सस्नौ.

23. दैप् [शोधने] *tr.* to cleanſe.‖ दायति. ददौ. *Imp. &c. Ben.* दायात् *Aor. p.* अदासीत्. Caus. दापयति.

24. पा [पाने] *tr.* to drink. पिबति.§ पपौ. पाता. पास्यति. पिबतु. अपिबत्. पिबेत् and *Ben.* पेयात्. अपात्. अपास्यत्. Des. पिपासति. Int. पेपीयते and पापेति or पापाति. Caus. पाययति, —ते.¶ *Aor. p.* अपीप्यत्,—त.**

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of ई or ए (Ch. 19. §. ii. 4.), nor the expunging of सिच् (Ch. 16. §. iii. 11. *.); but it requires य (युक) in the cauſative (Ch. 17. §. iv. 1. †.). See पा 24. and 2d. cl.

* According to Ma'd'hava, the verb does not admit जुक् nor युक, but पुक्, in the cauſative (Ch. 17. §. iv. 1. †.). See वा 2d. cl. and वेञ् §. 3 v. 5. But the *Cás'icá* and *Tatwabód'hini* apply to this verb the rule reſpecting जुक्. *Ex.* वाजयति 'ſhakes.'

† This, ſays Ma'd'hava, is Maitre'ya's reading, countenanced by Bhat't'abha'scara. However Maitre'ya's text exhibits the ſubjoined root (22.). Bhat't'o'ji ſtates both, without any remark; and Vo'pade'va has noticed only the following verb. But Durgasinha, cited by Rama'na't'ha, exemplifies this root (21.).

‡ This is the proper reading, according to Swa'mi' and the reſt (See Ch. 22. §. 2. iii. 4.). The verb likewiſe ſignifies 'to be elegant' (शोभायां), according to "ſome," as remarked by Bhat't'o'ji.

‖ Durga'da'sa here explains the term by (शुद्धिकरणं) 'making clean.' The mute प् ſerves to diſcriminate this from other verbs analogous to दा; for this root is not denominated द्यु (Ch. 16. §. i. 7.). It conſequently retains सिच्; and does not ſubſtitute ई, or ए, for आ.

§ The root is changed to पिब before an initial mute श् (Ch. 19. §. vi. 4.). Here the vowel is not converted into the *gun'a* diphthong (Ch. 19. §. iv. 2.), becauſe it is not penultimate, ſays Vard'hama'na; or rather, becauſe this permutation is ſpecially excepted by Ca'tya'yana; as is remarked by others.

¶ This, like a preceding verb (1.), admits the middle voice with the reflective ſenſe, in the cauſative, though the ſenſe be 'ſwallowing.' It takes युक् before णि. Ch. 17. §. iv. 1. †.

** The penultimate is here expunged; and ई is ſubſtituted in the prior ſyllable (Ch. 19. §. v. 2. *.).

25. घ्रा [गंधोपादाने] *tr.* to ſmell.* जिघ्रति.† जघ्रौ. घ्राता *Imp.* &c. *Ben.* घ्रायात् or घ्रेयात्. *Aor. p.* अघ्रात् and अघ्रासीत्. DES. जिघ्रासति. INT. जेघ्रीयते ‡ and जाघ्रेति or जाघ्राति. CAUS. घ्रापयति. *Aor. p.* अजिघ्रपत् or अजिघ्रिपत्.‖

26. ध्मा [शब्दाग्निसंयोगयोः] *tr.* [1] to blow, or ſound an inſtrument. [2] to blow or excite fire. [3] to apply fire. [4] to emit ſparks. § धमति.¶ दध्मौ. ध्माता. *Imp.* &c. धमेत् and *Ben.* ध्मायात् or ध्मेयात्. INT. देध्मीयते &c. CAUS. *Aor. p.* अदिध्मपत्.

27. ष्ठा [गतिनिवृत्तौ] *intr.* to ſtand or remain ſtill. तिष्ठति.** तस्थौ. स्थाता. स्थास्यति. तिष्ठतु. अतिष्ठत्. तिष्ठेत् and *Ben.* स्थेयात्. अस्थात्.††अस्थास्यत्. DES. तिष्ठासति. INT. तेष्ठीयते and तास्थेति or तास्थाति. CAUS. स्थापयति. *Aor. p.* अतिष्ठिपत्.‡‡ MIDDLE V.

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* The *Tatwabōd'hini* interprets this, by (गंधग्रहणं) 'receiving odour.'

† Here जिघ्र is ſubſtituted for the root, before an initial mute श् (Ch. 19. §. vi. 4.); सिच् *(Aor. p.)* is optionally expunged (Ch. 16. §. iii. 11. *.). The ſubſtitution of ए for आ *(Imp.)* is optional, ſince the vowel is here preceded by a conjunct (Ch. 19. §. ii. 4.).

‡ ई is ſubſtituted for the final in this and the following root, before यङ् (Ch. 19. §. v. 5.).

‖ The penultimate is optionally convertible into ई in the *Aor. p.* of the cauſative (Ch. 19. §. v. 2. *.).

§ The *Tatwabōd'hini* expounds the firſt term, 'air tending to produce ſound,' as blowing a conch, or beating a drum: the ſecond is explained, 'the applying of fire.' MA'D'HAVA interprets it 'applying (and exciting) fire by the breath;' DURGA'DA'SA furniſhes the other explanation.

¶ धम is ſubſtituted for ध्मा (as तिष्ठ is for स्था) before an initial mute श्. Ch. 19. §. vi. 4.

** The converſion of स् into ष् takes place notwithſtanding the intervention of a prior ſyllable, or of the prefix अट् (Ch. 18. §. ii. 4. §.). *Ex.* अधितष्ठौ. अध्यष्ठात्.

†† This verb rejects सिच् (Ch. 16. §. iii. 11. *.); and admits the ſubſtitution of ई and ए in certain circumſtances (Ch. 19. §. ii. 4.).

‡‡ The penultimate muſt be here changed to ई. Ch. 19. §. v. 2. *.

निषते.* नस्ये. स्याता. स्यास्यते. निषुतां. अतिषुत. निषुतं and *Ben.* स्यासीष्ट. अस्थित (3d *du.* अस्थिषातां).† अस्यास्यत.

28. म्ना [अभ्यासे] *tr.* to ſtudy or fix in the memory.‡ मनति.‖ ममौ.

29. दाण् [दाने] *tr.* to give.§ यच्छति.¶ ददौ. दाता. दास्यति. यच्छतु. अयच्छत्. यच्छेत् or *Ben.* देयात्. अदात्. अदास्यत्. Des. दित्सति. Caus. दापयति.

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* The verb becomes deponent, in conjunction with the prepoſitions सम्, अव, प्र, and वि; alſo with आङ्, provided the meaning be to affirm; or with उद्, unleſs an act of riſing be ſignified, provided, however, an effort be implied; or with उप, if the ſenſe be intranſitive, or if praiſe and adoration, or worſhip of deities, or embracing, or friendly treatment, be denoted, or a road be the ſubject: but optionally, if the deſire of acquiſition be meant. Even the ſimple verb is deponent if the ſenſe be the indication of thoughts; or a reference to an umpire. *Ex.* धर्माध्यक्षे निषुते applies to, or ſtands before, the judge.

† सिच्, ſubjoined to षुञ् in the middle, or in the paſſive voice, contains a mute क् which prevents the vowel being converted into a *gun'a* diphthong; for इ is at the ſame time ſubſtituted for the final (Ch. 16. §. iv. 2. §.). सिच् is conſequently expunged after the ſhort vowel, when a झल् conſonant follows (Ch. 16. §. iii. 11. *.).

‡ The term is explained in the *Praſáda* and *Tatwa-chándra* (पारंपर्येणावृत्तिः) 'ſucceſſive exerciſe,' and by Rama'na'th'ha (पौनःपुन्येनशीलनं) 'practiſing frequently.'

‖ मन is ſubſtituted for म्ना before an initial mute श्. Ch. 19. §. vi. 4.

§ This verb is deponent, when mediately or immediately conjoined with the prepoſition सम् and connected with a term in the third caſe expreſſing the ſenſe of the fourth. *Ex.* दास्या मालां संयच्छते, or संप्रयच्छते he preſents a wreath to a bondmaid.

¶ यच्छ is ſubſtituted for दाण् (here the mute conſonant diſtinguiſhes the root from दाप् 2d cl. and दुदाञ् 3d cl.) before an initial mute श् (Ch. 19. §. vi. 4.). The root admits the permutations, to which other वु verbs are ſubject. See 1.

The permutation of नि is indiſpenſable with this root, and its ſubſtitute, being denominated वु (Ch. 18. §. ii. 11. *.). *Ex.* प्रणियच्छति.

30. कॄ [कौटिल्ये] *intr.* [1] to bend. *tr.* [2] to make crooked. कॄरति. जकार* (3d *du.* जकरतुः. 2d *ſing.* जकर्थ. 1ſt *du.* जकरिव). *Imp. &c. Ben.* कर्यात्. PASS. कर्यते. DES. चिकीर्षति.

31. सॄ [शब्दोपतापनयोः] *intr.* [1] to ſound. [2] to be diſeaſed. *tr.* [3] to pain or torture.† सरति. ससार (3d *du.* ससरतुः. 2d *ſing.* ससर्थ or ससरिथ. 1ſt *du.* ससरिव). सर्त्ता or सरिता.‡ सरिष्यति. सरतु. असरत्. सरेत् and *Ben.* सर्यात्. असारीत् or असार्षीत् (3d *du.* असारिष्टां or असार्ष्टां). असरिष्यत्. DES. सिसरिषति or सुसूर्षति. CAUS. सारयति.

32. स्मृ [चिंतायां] *tr.* to remember or think of. स्मरति. सस्मार. स्मर्त्ता. DES. सुस्मूर्षते. CAUS. *Aor. p.* असस्मरत्.‖

33. वॄ [वरणे] *tr.* [1] to accept; to appoint. [2] to cover.§ वृणोति.

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* ऋ, being preceded by a conjunct, is changed to the *gun'a* letter, in the *Rem. paſt* (Ch. 19. §. iv. 7.): admitting, however, the ſubſtitution of the *vriddh'i* vowel (Ch. 19. §. iv. 4.), either as a ſubſequent permutation, or as a preferable one.

It is ſimilarly changed to *gun'a*, before यक् (paſs. voice), before यङ् (INT.), and before the initial य् in an *ârd'hadh'átuca* affix of the imperative (लिङ्). Ch. 19. §. iv. 9.

† The *Tatwabód'hini* interprets उपतापः by (रोगः) 'diſeaſe.' The verb (like certain others) is deponent in conjunction with सम्, provided the ſenſe be intranſitive. *Ex.* संसरते it ſounds. *Imp. &c.* संसरेत and *Ben.* संसरिषीष्ट or संसृषीष्ट. *Aor. p.* समसरिष्ट or समसृत. (For the inſertion of the prefix इट्, after ऋ preceded by a conjunct, is optional before लिङ् and सिच् with reflective affixes. (Ch. 17. §. i. 3.).

‡ The uſe of the prefix is generally optional in this verb (Ch. 17. §. i. 1. *.); but indiſpenſable before स्य (Ch. 17. §. i. 4.), and before व् and म् in the *Rem. paſt* (Ch. 17. §. i. 1. §.).

‖ This root (as well as स्ना, ष्णु and दृश) is deponent in the deſiderative; and, with a limited acceptation, ſhortens the vowel in the cauſative (Ch. 22. §. 2. ii. 33.). It ſubſtitutes अ for the vowel, in the prior ſyllable (Ch. 18. §. iv. 10. *.).

§ MA'D'HAVA ſtates this, as a paſſage found in ſome copies. BHAT'T'O'JI has inſerted it without remark, but his reading is संवरणे. VO'PADE'VA has वृ [स्वगने]; and

34. सृ [गतौ] *tr.* ' to go or approach. ' to run.* सरति. ससार. सर्त्ता. Alſo धावति.* ससार.

35. ऋ [गतिप्रापणयोः] *tr.* ' to go or approach. ' to gain or acquire.† ऋच्छति‡ (उपार्च्छति Ch. 3. §. ii. 2. ¶.). आर (3d *du.* आरतुः. 2d *ſing.* आरिथ. 1ſt *du.* आरिव). अर्त्ता. अरिष्यति. ऋच्छतु. आर्च्छत्. ऋच्छेत् and *Ben.* अर्यात्. आर्षीत् (3d *du.* आर्ष्टां). आरिष्यत्. Des. अरिरिषति. Freq. अरार्यते‖ and अरर्त्ति, अरियर्त्ति, अररीति, or अरियरीति.

36. गृ. 37. घृ [सेचने] *tr.* to wet or moiſten.§ गरति. जगार. गर्त्ता. So घरति. जघार. घर्त्ता.

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Durga'da'sa here explains the term by (संवरणं) ' covering.' The other interpretation (वरणं) imports, according to Go'vindabhat't'a, (स्वीकारः) ' acceptation' and (स्थगनं) ' covering.'

* When it ſignifies a quick motion, the root is converted into धौ before an initial mute शू (Ch. 19. §. vi. 4.). See सृ 3d cl.

† See ऋ 3d cl. and ऋक 6th cl.

‡ The root is changed to ऋच्छ, before an initial mute शू (Ch. 19. §. vi. 4.). It is converted into the *gun'a* element in the *Rem. paſt*, and before यक् or यङ्; as alſo before the imperative (लिङ्) beginning with य्, being *ard'had'hatuca* (Ch. 19. §. iv. 7. ‡. and 9. §.). It indiſpenſably requires the prefix (इट्) in the 2d *f.* of the *Rem. p.* (Ch. 17. §. 1. 6. †.); and in the deſiderative (ibid 1. *.).

‖ Though beginning with a vowel, the verb admits यङ् (Ch. 16. §. ii. 10.), by a ſpecial rule regarding this and a few other roots. The frequentative here implies a tortuous motion, inſtead of repetition or intenſity (ibid).

The ſame vowel is here final alſo, and requires, in the *Charcarita*, the augment र्, to be annexed, to the prior ſyllable (Ch. 18. §. iv. 9. *.); or elſe रि, or री, which in this inſtance produce the ſame reſult, ſince both र and रै, in a prior ſyllable, are convertible into रय् (Ch. 19 §. iii. 1.) before a heterogeneous vowel.

§ See ग 6th, 9th, and 10th cl. and घृ 3d and 10th cl.

38. वृ [हूर्छने] *tr.* [1] to bend. [2] to kill.* वरति.

39. स्रु [गतौ] *intr.* to move; to flow; to diſtil or drop.† स्रवति. सुस्राव (3d *du.* सुस्रुवतुः. 2d *ſing.* सुस्रोथ.‡ 1ſt *du.* सुस्रुव). स्रोता. *Imp. &c. Ben.* स्रूयात्. *Aor. p.* असुस्रुवत्.‖ Caus. स्रावयति.§ *Aor. p.* असुस्रवत् or असिस्रवत्.

40. षु [प्रसवैश्वर्ययोः] *tr.* [1] to bring forth as a child. *intr.* [2] to have dominion. *tr.* [3] to go or move.¶ सवति. सुषाव (3d *du.* सुषुवतुः. 2d *ſing.* सुषोथ or सुषविथ. 1ſt *du.* सुषुविव). सोता. *Aor. p.* असावीत् or असौषीत्.** Des. सुसूषति.†† Int. सोषूयते‡‡ and सोषोति

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* Ma'd'hava explains the term by कौटिल्यं; and this, which is Vo'pade'va's interpretation, is expounded by Durga'da'sa in the active ſenſe. The verb alſo ſignifies 'to kill or do mortal hurt;' as is remarked by Ma'd'hava.

† The *Tatwabōd'hini* reſtricts the interpretation to the motion of a liquid. Swa'mi', as remarked by Ma'd'hava, reads ष्रु (See 41.). Maitre'ya exhibits two roots सु and स्रु. De'va appears to have adopted this reading, and infers that the initial is not permutable with ष, when the verb (See 40) ſignifies 'to move.' This is cenſured by Purushaca'ra. Others read ष्रु and स्रु, as Ma'd'hava obſerves with approbation; and this reading is countenanced by S'a'cata'yana. But Vo'pade'va ſtates, for this acceptation, ष्रु (to which Durga'da'sa adds ष्रु on the authority of 'ſome'), षु (See 40.), सु (as well सुञ् admitting both voices), and स्रु.

‡ The admiſſion of the prefix इट् in the *Rem. p.* is expreſsly excepted in regard to this root (Ch. 17. §. i. 1. §.); and that exception extends even to the 2d ſing.

‖ The verb requires the ſubſtitution of चङ् for च्लि (Ch. 16. §. iii. 12. *.).

§ This is one of the verbs, (others are बुध, युध, नश, जन, इङ्, प्रु and द्रु;) excepted from the admiſſion of the middle voice, with the reflective ſenſe, in the cauſative.

It optionally ſubſtitutes इ for उ in the prior ſyllable before सन् (Ch. 18. §. iv. 6. §.), and conſequently before णि followed by चङ्; ſince this affects the root like सन् (ibid 10.).

¶ Vo'pade'va makes the root ſynonymous, in two ſenſes, with षु (षुङ्) 2d cl. and in another with the preceding verb (39.). In this laſt ſenſe he adds another root (षुञ्) admitting the middle voice.

** The rule for prefixing इट् to सिच् (Ch. 17. §. i. 1. *.) is reſtricted to the ſimilar root of

or सोषवीति. PASS. सूयते.‡‡ *Aor. p.* असावि.

41. शु[श्रवणे] *tr.* to hear.* शृणोति (3d *du.* शृणुतः. *pl.* शृण्वन्ति. 2d *sing.* शृणोषि. 1st *sing.* शृणोमि. *du.* शृणुवः or शृण्वः. *pl.* शृणुमः or शृण्मः).† शुश्राव (3d *du.* शुश्रुवतुः. 2d *sing.* शुश्रोथ.‡ *pl.* शुश्रुव. 1st *sing.* शुश्राव or शुश्रव. *du.* शुश्रुव. *pl.* शुश्रुम). श्रोता. श्रोष्यति. शृणोतु (3d *du.* शृणुतां. 2d *sing.* शृणु. 1st *sing.* शृणवानि. *Ben.* 3d and 2d *sing.* शृणुतात्). अशृणोत्. शृणुयात् and *Ben.* श्रूयात्. अश्रौषीत्. अश्रोष्यत्. DES. शुश्रूषते.‖ CAUS. *Aor. p.* अशुश्रवत् and अशिश्रवत्.§

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the 5th class (षुञ्), by the *Nyáya*, with the concurrence of MAITRE'YA and A'TRE'YA: but VARD'HAMA'NA extends it to this verb; and both opinions are allowed by MA'D'HAVA and BHAT'T'O'JI.

†† The final vowel of the root becomes long before सन् beginning with the consonant (Ch. 19. §. i. 2.); and the initial of the root is not changed to ष (Ch. 18. §. ii. 3.).

‡‡ The final vowel of the root becomes long before यू distinguished by a mute कू and ङ् (Ch. 19. §. v. 4.).

* VO'PADE'VA states this irregular verb, as also synonymous with a similar regular one (39 a note) in signifying 'to go.'

† The verb takes श्नु, and is converted into शृ (Ch. 16. §. ii. 7. ‡.). Since the affix is a *sárvad'hátuca* one, in right of the mute श् (Ch. 16. §. ii. 5.); but contains no mute प्, it is fictitiously distinguished by a mute ङ् (Ch. 17. §. iv. 1.); and consequently does not permute the preceding vowel.

The terminating vowel of that affix, not being preceded by a conjunct, is changed to व् before vowels (Ch. 19. §. iii. 3.); and may be expunged before व् and म् (ibid. 5.).

‡ Here, again, the prefix इट् is expressly excepted in the *Rem. p.* (Ch. 17. §. i. 1. §.).

‖ शु is deponent in the desiderative (See 32. a note), unless joined with the preposition प्रति or आङ्. *Ex.* आशुश्रूषति.

The verb itself is deponent in conjunction with सम्, provided the sense be intransitive. *Ex.* संशृणुते. संशुश्रुवे. *Imp. &c.* संशृणवीत् or *Ben.* संश्रोषीष्ट. *Aor. p.* समश्रोष्ट.

§ The root here optionally substitutes इ for उ in the prior syllable (Ch. 18. §. iv. 6. §.). See 39.

42. ध्रु [स्थैर्ये] *intr.* to be firm or fixed.* ध्रुवति. दुध्रुाव (2d *sing.* दुध्रोथ or दुध्रुविथ. 1st *du.* दुध्रुविव). ध्रोता.

43. द्रु. 44. द्रु [गतौ] *tr.* to go.† द्रवति. दुद्राव (2d *sing.* दुद्रोथ or दुद्रविथ. 1st *du.* दुद्रुविव). द्रोता. Also द्रवति. दुद्राव (2d *sing.* दुद्रोथ. 1st *du.* दुद्रुव‡). द्रोता. *Aor. p.* अदुद्रुवत्.‖ Caus. द्रावयति. *Aor. p.* अदुद्रवत् or अदिद्रवत्.

45. जि. 46. जॅि [अभिभवे] *tr.* [1] to conquer or reduce. *intr.* [2] to be overcome or reduced.§ जयति. जिगाय. Also जॅयति. जिजॅाय (3d *du.* जिजॅियतुः. 2d *sing.* जिजॅयिथ or जजेॅथ. 1st *du.* जिजॅयिव) जेॅता. जेॅष्यति. जॅयतु. अजॅयत्. जॅयेत् or जॅीयात्. अजैॅषीत्. अजेॅष्यत्. Des. जिजॅीषति. Int. जेॅजॅीयते &c. Caus. जॅाययति,—ते. *Aor. p.* अजिजॅियत्,—त.

जु *tr.* [1] to go or move. *intr.* [2] to speed or move with celerity.¶ जवति.

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* Rama'na't'ha obſerves that ſome interpret this, [गतौ] 'to go.' See ध्रु 6th cl.

† Vo'pade'va aſſigns to the ſecond root, an additional acceptation [सुतौ]; which Durga'da'sa explains by (क्षरणं), 'diſtilling or dropping.' See द्रुद्रु and द्रु 5th cl.

‡ The prefix इट् is not here admitted in the *Rem. p.* (Ch. 17. §. i. 1. §.).

‖ This root ſubſtitutes चङ् for लुङ् (Ch. 16. §. iii. 12. *.); and optionally converts उ into र् in the prior ſyllable, before णि followed by चङ् treated like सन् (Ch. 18. §. iv. 6. §. and 10.). The verb is reſtricted to the active voice in the cauſative (See 39.).

§ The term is explained by Ma'd'hava and Bhat't'o'ji, (न्यूनीकरणं) 'leſſening;' and intranſitively (न्यूनीभवनं) 'being reduced.' See जि Ch. 21. xiv. 55.

¶ This root is placed here by Ma'd'hava, as a ſupplementary verb *(Sautrad'hātu)*. He ſays its import is 'motion' (गत्यर्थः); but ſome expound it 'velocity' (वेगः). Vo'pade'va inſerts it as a regular verb: and his interpretation (रंहस) is explained by Durga'da'sa (वेगगतिः) 'rapid motion.'

# ARTICLE III.

*Deponent Verbs.*

1. स्मिङ् [ईषद्धसने] *intr.* to ſmile.* स्मयते. सिस्मिये (2d *du.* सिस्मियिढ्वे or -ध्वे). स्मेता. DES. सिस्मयिषते.†

2. गुङ् [अव्यक्ते शब्दे] *intr.* to ſound indiſtinctly. गवते. जुगुवे (2d *ſing.* जुगुविषे). गोता. DES. जुगूषते.

3. गाङ् [गतौ] *tr.* to go, move, or approach. गाते ‡ (3d *du.* and *pl.* गाते.‖ 2d *ſing.* गासे. 1ſt *ſing.* गै). जगे (3d *du.* जगाते. 2d *ſing.* जगिषे. 1ſt *ſing.* जगे). गाता. § गास्यते. गातां (2d *ſing.* गाहि. 1ſt *ſing.* गै). अगात (3d *du.* अगातां). गेत (3d *du.* गेयातां) or *Ben.* गासीष्ट. *Aor. p.* अगास्त (3d *du.* अगासातां. *pl.* अगासत. 2d *ſing.* अगास्थाः. 1ſt *ſing.* अगासि). *Cond. f.* अगास्यत. DES. जिगासते. INT. जेगीयते &c. CAUS. गापयति. *Aor. p.* अजीगपत्.

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* RAMA'NA'T'HA remarks, that ſome make the initial originally dental; but others reckon this erroneous. Ch. 18. §. ii. 1. ‡.

† The verb requires the prefix in the deſiderative (Ch. 17. §. i. 1. *.).

It is deponent in the cauſative, provided the exciter of the ſentiment, which is ſignified by the verb, be the immediate object of that ſentiment; and, under the ſame condition, it requires the ſubſtitution of आ for the diphthong ए, into which इ is converted before णि (Ch. 18. §. vi. 1.). *Ex.* विस्मापयते aſtoniſhes. विस्माययति excites ſurpriſe mediately.

‡ HARADATTA, and the *Nyáſa* make this a verb of the 2d claſs. But MAITRE'YA and the reſt place it here. The reſult is the ſame; for in one mode, the affix (शप्) is expunged, in the other it merges regularly in the homogeneous radical vowel. See गा 3d. cl. alſo गा and गाङ् ſubſtituted for इण् and इङ्. Ch. 24. §. 1.

‖ रु (3d. pl.) is changed to अत् after an inflective root ending in a vowel other than आ (Ch. 16. §. iii. 1.); for, here, the affix, being merged in it, does not intervene.

§ The rule for converting आ into इ (Ch. 19. §. ii. 4. ‡.), and that, which aſſigns a mute ङ् to affixes (Ch. 16. §. iv 1. †.), do not regard this root.

4. कुङ्. 5. वुङ्. 6. उङ्. 7. ऊङ् [शब्दे] *intr.* to found.* कवते. चुकुवे. INT. कोकूयते &c.† So ववते. जुवुवे. Alſo अवते (3d *du.* अवेते. 2d *ſing.* अवसे. 1ſt *ſing.* अवे). उवे (3d *du.* उवाते. 2d *ſing.* उविषे). ओता. ओष्यते. अवतां. आवत. अवेत and *Ben.* ओषीष्ट. औष्ट or (in conſtruction with माङ्) ओष्ट. ओष्यत. DES. उषिषते. Likewiſe ऊवते ऊढुवे.

8. च्युङ्. 9. ज्युङ्. 10. प्रुङ्. 11. प्लुङ् [गतौ] *tr.* to go or approach.‡ च्यवते. चुच्युवे. च्योता. CAUS. *Aor. p.* अचुच्यवत् or अचिच्यवत्.‖ So ज्यवते. जुज्युवे. Alſo प्रवते. पुप्रुवे. CAUS. *Aor. p.* अपुप्रवत् or अपिप्रवत्. Likewiſe प्लुवते. पुप्लुवे. CAUS. *Aor. p.* अपुप्लुवत् or अपिप्लुवत.

12. रुङ् [गतिरेषणयोः] *tr.* 1 to go. 2 to kill.§ रवते. रुरुवे. CAUS.

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* 'Others,' ſays BHAT'T'O'JI, read उङ्, कुङ्, खुङ्, गुङ्, घुङ्, ङुङ्. The *Cátantra* does ſo. VO'PADE'VA inſerts all theſe roots. But MAITRE'YA's text is here followed. DE'VA and the *Nyáſa*, cited by MA'D'HAVA, interpret कुङ् [अव्यक्तशब्दे] 'to ſound indiſtinctly.' See कु 2d. cl. and कुङ् 6th. cl.

† The verb irregularly retains the guttural letter unaltered in the prior ſyllable, before यङ् (Ch. 18. §. iv. 4. †.).

‡ NANDI' reads for the ſecond root जु; but that is cenſured by MA'D'HAVA, on the authority of HARADATTA and others, who make it a ſupplementary verb (ii. ad finem). Yet VO'PADE'VA inſerts this alſo, beſides a variation of the firſt root, thus: च्युङ्, क्युङ्, ज्युङ्, जुङ्, [गत्यां]. The three firſt of theſe, with क्युङ्, occur in the *Cátantra*, and in the text of MAITRE'YA. This author adds, on the authority of 'ſome,' क्लुङ्, which MA'D'HAVA and BHAT'T'O'JI cite in the ſame manner. But DURGA'DA'SA ſo quotes a different root, क्युङ्.

‖ इ is here, as in the two laſt of theſe four roots, optionally ſubſtituted for उ, in the prior ſyllable, before णि followed by चङ् and treated like सन् (Ch. 18. §. iv. 6. §. and 10.).

§ BHAT'T'O'JI expounds रेषणं by हिंसा; and VO'PADE'VA's interpretation [बधे

*Aor. p.* अशीरवत्.*

13. धृङ् [अवध्वंसने] *intr.* to fall.† धरते. दध्रे.

14. मङ् [प्रणिदाने] *tr.* 1 to exchange or barter. 2 to reſtore.‡ मयते. ममे (2d. *ſing.* ममिषे). माता. मास्यते. मयतां. अमयत. मयेत and *Ben.* मासीष्ट. अमास्त. अमास्यत. DES. मित्सते.‖

15. देङ् [रक्षणे] *tr.* to preſerve, or protect. दयते. दिग्ये (3d. *du.* दिग्याते 2d. *ſing.* दिग्धिषे 1ſt. *ſing.* दिग्ये).§ दाता. *Aor. p.* अदित (2d. *ſing.* अदिथाः 1ſt. *ſing.* अदिषि).¶

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गतौ] agrees with this. But RA'MACHANDRA reads [भाषणेच] 'to ſpeak:' and the *Tatwachandra* ſtates a variation [रोषणेच]; which is the reading of the *Cátantra*, interpreted by RAMA'NA'T'HA (हिंसा) 'killing.' However, the *Manōramá* quotes a different interpretation (कोपोत्पादनं) 'the exciting of wrath:' adding, that all theſe variations are rejected, being unnoticed by MA'D'HAVA and others. See दे 2d. cl.

* उ, in the prior *ſyllable*, *is converted into* इ *before the ſemivowel followed by* अ; and the long vowel is ſubſtituted (Ch. 18. §. iv. 6. and 10.).

† The term is explained by RAMA'NA'T'HA and others (पतनं) 'falling.' But GO'VINDA-BHAT'T'A reads अविध्वंसने, and expounds it in the contrary ſenſe (स्थापनं) 'placing.' See ध्रुञ् i. 4.

‡ MA'D'HAVA expounds प्रणिदानं by (विनिमयः) 'barter;' and ſays "others" explain it (प्रत्यर्पणं) 'delivering back.' BHAT'T'O'JI admits both interpretations. The *Cátantra* and VO'PADE'VA ſtate प्रतिदाने; which RAMA'NA'T'HA tranſlates (परिवर्तः) 'exchange.'

‖ This root is included in the rule for the indiſpenſable permutation of the prepoſition नि (Ch. 18. §. ii. 11. *.). *Ex.* प्रणिमयते. *Aor. p.* प्रणयमास्त.

It is ſimilarly comprehended in that for changing the final to इस् (convertible into इत्) before सन् (Ch. 18. §. iv. 7.).

§ The verb ſubſtitutes, in the *Rem. paſt*, दिगि, which does not admit reduplication (Ch. 18. §. iv. 3. ¶.).

¶ Since the verb is denominated द्यु (Ch. 16. §. i. 1. 7.), इ is ſubſtituted for the final (Ch. 16.

16. श्यैङ् [गतौ] *tr.* to go. श्यायते. शश्ये. श्याता.

17. ष्यैङ् [वृद्धौ] *intr.* to grow or increaſe. ष्यायते. षष्ये. ष्याता.

18. त्रैङ् [पालने] *tr.* to guard or ſave.* त्रायते. तत्रे. त्राता.

☞ *The following roots have an acute accent on the vowel.*†

19. पूङ् [पवने] *tr.* to purify or cleanſe.‡ पवते. पुपुवे (2d. *ſing.* पुपुविषे). पविता. DES. पिपविषते.‖

20. मूङ् [बंधने] *tr.* to bind or make faſt. मवते. DES. मुमूषते.

21. डीङ् [विहायसागतौ] *intr.* to fly or paſs through the air.§ डयते. डिड्ये. डयिता. DES. डिडयिषते.

☞ *The next verb is reſtricted to the active voice.*

22. तॄ [प्लवनतरणयोः] *intr.* [1] to float or ſwim. *tr.* [2] to navigate or paſs afloat. [3] to ſurpaſs or overcome.¶ तरति. ततार (2d. *du.* तेरतुः

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§. iv. 2. §.), and सिच् contains a mute कू (ibid.) and is expunged after the ſhort vowel before a झल् conſonant (Ch. 16. §. iii. 11. *.).

* CRAMADI'S'WARA, *cited by* DURGA'DA'SA, remarks, that "ſome" ſtate त्रा, *with this import, as a verb of the* 2d claſs.

† Theſe roots conſequently admit the prefix इट् (Ch. 17. §. i. 1. †.).

‡ RAMA'NA'T'HA expounds this (पवित्रभावना) 'rendering pure;' VO'PADE'VA's interpretation is [शोधे] 'cleanneſs.' See पूञ् 9th cl.

‖ This verb requires the prefix in the deſiderative, by a ſpecial rule (Ch. 16. §. i. 1. *.), although it be monoſyllable ending in an उक् vowel (Ch. 16. §. i. 1. §.).

§ "Some", as obſerved by MA'D'HAVA, read विहायसांगतौ 'the motion of birds.' But that reading is cenſured by the *Tatwachandra* and BHAT'T'OJI. It is cited as a variation by CHANDRA and DHANAPA'LA, who themſelves explain the root, (आकाशगमने) 'to move through the air.' विहायसा is expounded in the *Manórama*, (आकाशेन) 'by the ſky,' and VO'PADE'VA'S interpretation is (नभोगतौ) 'moving in the atmoſphere.' See डीङ् 4th cl.

¶ RAMA'NA'T'HA expounds the firſt term, (मज्जनाभावः) 'privation of ſinking;' and the ſecond, (अभिभवः) 'overcoming.' VO'PADE'VA ſtates three acceptations [तरेऽभिभवे पुंसि].

2d. *sing.* तेरिथ. *pl.* तेर. 1st. *sing.* ततार or ततर). तरिता or तरीता. *Imp. &c. Ben.* तीर्यात्. *Aor. p.* अतारीत् (*du.* अतारिष्टां 2d. *sing.* अतारीः). DES. तितीर्षति and तितारिषति or तितरीषति. MIDDLE V. यतितरते. *Rem. p.* —तेरे. *Abs. f.* —तरिष्यते or —तरीष्यते. *Imp. &c. Ben.* —तरिषीष्ट or —तीर्षीष्ट. *Aor. p.* यत्यतीर्ष्ट and यत्यतरिष्ट or यत्यतरीष्ट. PASS. *Abs. f.* तारिता, तरिता or तरीता. *Imp. &c. Ben.* तारिषीष्ट, तरिषीष्ट or तीर्षीष्ट. *Aor. p.* अतारि (3d. *du.* अतारिषातां, अतरिषातां, अतरीषातां. 2d. *pl.* अतारिढ्वं, —ध्वं, अतरिढ्वं, —ध्वं, अतरीढ्वं —ध्वं, or अतीर्ढ्वं).*

# SECTION III.

## ROOTS WHICH REFUSE THE PREFIX इट् BEFORE *A'RD'HADHATUCA* AND SIMILAR AFFIXES.†

### ARTICLE I.

*Verbs conjugated with* सन्; ‡ *and originally terminated by Mute Vowels, marked with a Grave Accent.*

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* A root in ऋ substitutes the *gun'a* element in the *Rem. p.* (Ch. 19. §. iv. 7.); and this verb changes आ to ए in that tense, before a mute कृ, and in the 2d. *sing.* (Ch. 19. §. iii. 8. §.).

The vowel may become long in the prefix इट् following a root ending in ऋ, unless in the *Rem. p.* or before सिच् (*Aor. p.*) in the active voice (Ch. 17. §. i. 2.); and the insertion of the prefix is optional before सन् (ibid. 3.), and before लिङ् and सिच् in the middle and passive voices.

When the permutation with the *gun'a* or *vrid'hi* letter is prevented, र is substituted for ऋ final in a verb (Ch. 19. §. v. 1.); and, इ being as usual subjoined (Ch. 1. §. vii. N. B.), the vowel becomes penultimate, and is consequently lengthened when a consonant follows the inserted इ (Ch. 4. §. vii. 9.).

† Except three roots (ii. 5. iv. 2. and v. 8.) placed among these on account of other analogies.

‡ See Ch. 16. §. ii. 12. The roots are, in this instance, not denominated *d'hátu*, as the rules for the irregular affix सन् are inserted by PA'N'INI, before that term is premised by him (Lecture 3. §. 1. Rule 4. and 5.). The use of this distinction will appear in a subsequent note.

1. गुप [गोपने] *tr.* [1 to conceal.] 2 to cenſure, blame or deſpiſe.* जुगुप्सते.† जुगुप्सांचक्रे &c. जुगुप्सिता. जुगुप्सिष्यते. जुगुप्सतां. अजुगुप्सत. जुगुप्सेत and *Ben.* जुगुप्सिषीष्ट. अजुगुप्सिष्ट. अजुगुप्सिष्यत.

2. तिज [निशाने] *tr.* [1 to ſharpen.] 2 to forbear or endure.‡ तितिक्षते.

3. मान [पूजायां] *tr.* [1 to revere.] 2 to ſeek knowledge; or inveſtigate.‖ मीमांसते.§

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* MAITRE'YA ſtates two acceptations [गोपनकुत्सनयोः] 'i to hide or conceal. 2 to blame or cenſure.' VO'PADE'VA'S interpretation is the ſame, and is explained by DURGA'DA'SA; as by RAMA'NA'T'HA, (अपह्नवः) 'concealment;' and (निंदा) 'contempt.'

The *Cás'icá vrítti* reſtricts the uſe of the affix सन् with this and ſimilar irregular roots (Art. 3.), to a limited acceptation of the verb: viz. in this inſtance, (निंदा) 'cenſure or contempt.' In its other ſenſe, it ſhould be regular, ſays SWA'MI' (*Ex.* गोपते). But this is erroneous; for the *Bháſhya* denies, that the verb occurs in either voice without the affix सन्. NANDI' and MAITRE'YA, therefore, exhibit derivative nouns only, as examples of the root in its *other acceptation*. However, even that is wrong, for HARADATTA makes it a different verb. Accordingly BHAT'T'O'JI refers the verb in its regular and firſt ſenſe, to the 10th claſs, but without the mute vowel, and conſequently not deponent. This opinion had been ſtated by MA'D'HAVA with approbation. See गुपू Ch. 21. x. 1. गुप 4th cl. and गुप 10th cl.

† Not being ſubjoined to a verb (*d'hátu*), ſince the root is not here ſo denominated (ſee note ‡. in laſt page), the affix is not *árd'had'hátuca*, as not falling within the definition of that term (Ch. 16. §. ii. 5.): conſequently, it does not take the prefix रट् (Ch. 17. §. i.); nor is the radical vowel permuted (Ch. 19. §. iv. 2.).

‡ Here alſo the text of MAITRE'YA exhibits two acceptations, [निशामने क्षमायांच]; correſponding with the two ſenſes ſtated by VO'PADE'VA, [सिते क्षांतौच]; the firſt being explained by DURGA'DA'SA (तिक्ष्णीकरणं) 'ſharpening;' the other (सहनं) 'enduring.'

The *Cás'icá* ſimilarly reſtricts the irregular verb to this laſt acceptation: and the verb, taken in its firſt ſenſe, is by ſome conjugated regularly (*Ex* तेजते ſharpens); by others confined to derivative nouns (*Ex.* तेजनं the act of ſharpening); but referred by the beſt authorities to the 10th claſs, as a verb not deponent. See तिज 10th cl.

‖ The ſenſe of the regular verb only is noticed by MAITRE'YA; it is expounded by RAMA'NA'T'HA, 'diſquiſition attended with reverence;' both acceptations are inſerted by VO'PADE'VA [विचारे चार्चे] 'to inveſtigate and to revere.' The *Cás'icá* limits the irregular verb to

4. बध [बंधने] *tr.* ['to bind.] 'to loathe.* बीभत्सते.†

## ARTICLE II.

*The four firſt Roots have a Grave Accent on the Efficient Vowel; and the like marked on the Mute Vowel.*

1. रभ [राभस्ये] *intr.* to commence.‡ आरभते. आरेभे (2d *ſing.* आरेभिषे. 1ſt *du.* आरेभिवहे). आरब्धा.‖ आरप्स्यते.§ *Imp. &c.*

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one acceptation (जिज्ञासायां) 'the deſiring, or ſeeking, of knowledge.' The regular verb, ſignifying 'to worſhip or revere,' belongs to the 10th claſs. See मान Ch. 29. Some erroneouſly conjugate it as a deponent verb of the 1ſt claſs.

§ ऋ, being ſubſtituted for the vowel in the prior ſyllable (Ch. 18. §. iv. 6.), becomes long in this irregular verb, as well as in बध, दान and शान.

* Here, likewiſe, MAITREYA'S text exhibits the regular ſenſe only: and VO'PADE'VA notices both acceptations, [बंधने निंदेच] 'to bind, 'to hate or deſpiſe.' The *Cáſicá* confines the irregular verb to the laſt acceptation, expreſſed by (वैरूप्ये) 'transformation;' which HARADATTA expounds 'a change of mind, occaſioned by a diſagreeable ſenſation; ſuch as that of ſtench:' accordingly, BHAT'T'O'JI expreſſes the reſtricted acceptation by (चित्तविकारे) 'a change or affection of the mind.' The regular verb, ſignifying 'to bind or tie,' is referred by the beſt authorities to the 10th claſs. See बंध 10th cl. However, DURGA'DA'SA, citing here, (as under the preceding roots,) RAMA'NA'T'HA'S opinion, that it is not conjugated in the 1ſt claſs, quotes an inſtance of its being nevertheleſs ſo employed. *Ex.* बधते.

† The ſubſtituted vowel, ऋ, becomes long (See a preceding note §.). The initial ſoft conſonant (बश्) becomes aſpirated (Ch. 4. §. vii. 3. *.).

‡ MA'D'HAVA and BHAT'T'O'JI explain the term, by (उपक्रमः) 'making a beginning;' GO'VINDABHAT'T'A, by (निर्विचाराप्रवृत्तिः) 'unheſitating application.' RAMA'NA'T'HA, by (उत्सुकीभावः) 'cheerful occupation:' the laſt adds, that, preceded by आङ्, it ſignifies (आरंभे) 'commencement.' VA'MANA and others exhibit the verb with the prepoſition prefixed: but the ſimple verb is alſo uſed.

‖ Since the root is a monoſyllable with the grave accent on the vowel, the prefix अट् is precluded, unleſs in the *Rem. p.* (Ch. 17. §. i. 1.).

ध् is ſubſtituted for त् *(Abs. fut.)* following the aſpirated ſoft conſonant (Ch. 16. §. iii. 13.); and this is converted into the unaſpirated one, before the ſoft conſonant (Ch. 3. §. iii. 3.).

§ The radical भ् is changed to the hard conſonant (प्), before the ſibilant (स्); Ch. 3. §. iii. 3.

*Ben.* आरप्सीष्ट. *Aor. p.* आरब्ध.* Des. आरिप्सते. Int. आराराभ्यते and आरारंभीति † or आराराब्धि. Caus. आरंभयति. *Aor. p.* आरारंभत.

2. टुलभष् [प्राप्तौ] *tr.* to obtain or gain. लभते.‡

3. ष्वंज [परिष्वंगे] *tr.* to embrace. सस्वजते.‖ सस्वजे (2d *sing.* सस्वजिषे or सस्वंजिषे).§ स्वंक्ता. स्वंक्ष्यते. *Imp. &c. Ben.* स्वंक्षीष्ट. *Aor. p.* अस्वंक्त. Des. सिस्वंक्षते.¶ Int. सास्वज्यते and सास्वंजीति or सास्वंक्ति. Caus. स्वंजयति.

4. हद [पुरीषोत्सर्गे] *intr.* to discharge feces. हदते. जहदे. (2d *sing.* जहदिषे). हन्ता. *Aor. p.* अहन्त. Des. जिहन्सते.

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* A blank being substituted for स् deduced from सिच् (Ch. 16. §. iii. 11. *.), भू is put for न्, and बू for भू, as before (note ‖. *in last page*).

† This root takes (नुम्) न्, when a vowel is subjoined (except श्प and लिट्). Ch. 19. §. vii. 3. §.

न् is changed to *anusvára*, and this becomes homogeneous to the subsequent consonant (Ch. 3. §. iv. 2. and 3.).

‡ This also takes न् in like circumstances; subject, however, to further irregularities. See *Derivation of Participles &c.*

‖ The nasal (न्) is expunged from this root, when श्प् follows (Ch. 19. §. vii. 2.).

§ लिट् has optionally a mute क् when subjoined to this root (Ch. 16. §. iv. 1. ‡.); and the penult nasal may be consequently omitted (Ch. 19. §. vii. 1.). It must be omitted before any other affix containing a mute क् or ङ् (ibid.).

¶ The permutation of स् with ष्, does not take place in the desiderative (since the affix is converted into ष): but it does so in other inflections (*Ex.* प्रतिष्वजते); notwithstanding the intervention of the prefix अट्; optionally, however, regarding that prefix, if the preposition be परि, नि, or वि (*Ex.* पर्यष्वंक्त or पर्यस्वंक्त): it does not take effect in the *Rem. past*, with the prior syllable intervening, but only in the prior syllable itself. (*Ex.* परिषस्वजे). Ch. 18. §. ii. 3. 4. 5. and 9.

☞ *The next has an Acute Accent marked on the Mute Vowel; and the like affecting the Efficient one.*

5. ञिक्ष्विदा [अव्यक्तेशब्दे] *intr.* to ſound inarticulately.* क्ष्वेदति. चिक्ष्वेद. क्ष्वेदिता.

☞ *The following have a Grave Accent on the Efficient Vowel; and an Acute one marked on the Mute Vowel.*

6. स्कंदिर् [गतिशोषणयोः] *tr.* ¹ to go or approach. *intr.* ² to dry or become arid. स्कंदति.† चस्कंद (2d *ſing.* चस्कंदिथ or चस्कंत्थ. 1ſt *du.* चस्कंदिव). स्कंन्ता. स्कंस्यति. *Imp. &c. Ben.* स्कद्यात्. *Aor. p.* अस्कदत् (3d *du.* अस्कदतां) or अस्कांत्सीत् (3d *du.* अस्कांत्तां. 3d *pl.* अस्कांत्सुः).‡ Des. चिस्कांस्सति. Int. चनीस्कद्यते and चनीस्कंदीति or चनीस्कंन्ति.‖ Pass. स्कद्यते.

7. यभ [मैथुने] *intr.* to copulate.§ यभति. येयाभ (3d *du.* येभतुः

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* See ञिक्ष्विदा 4th cl. Durga'da'sa ſays "ſome" read ञिक्ष्विडा in this place.

† This verb, joined with परि, may permute the initial (*Ex.* परिष्कंदति or परिस्कंदति); and ſo may its derivatives (except certain participles) joined with वि; but not the conjugated verb (*Ex.* विस्कंदति not, as ſome write, विष्कंदति). Ch. 18. §. ii. 6. ‡.

‡ अङ् is optionally the ſubſtitute of च्लि, as indicated by the mute ङ् (Ch. 16. §. iii. 12.).

‖ This verb annexes नी to the prior ſyllable in the intenſive (Ch. 18. §. iv. 9. *.).

The radical न् is expunged before an affix diſtinguiſhed by a mute क् or ङ् (Ch. 19. §. vii. 1.).

§ This reading, ſtated by Ma'd'hava as a variation, is here adopted on the authority of Bhat't'o'ji and Vo'pade'va. But Maitre'ya inſerts विपरीते in the interpretation, and expounds it 'oppoſite act.' Purushaca'ra reads मयविपरीतोमैथुने; and explains it, 'मय reverſed (i. e. यभ) ſignifies to copulate.' Rama'na't'ha expounds the term (रतं) 'amorous intercourſe.' Maitre'ya obſerves, that ſome read जभ. D'hanapa'la and Sa'cata'yana inſert both verbs, according to Ma'd'hava's quotation from them: but he ſhows, that this diſagrees with the *Nyáſa* and *Padamanjari*, and contradicts Vya'ghrabhu'ti'. Yet Vo'pade'va ſtates जभ and जभि as ſynonymous with यभ. Rama'na't'ha ſays ſome read यभि.

2d *sing.* येमिथ or ययब्थ. 1ſt *du.* येमिव). यब्धा. यप्स्यति. *Aor. p.* अयाप्सीत् (3d *du.* अयाब्धां).

8. णम [प्रह्वत्वेशब्दे च] *tr.* [1]to ſalute. *intr.* [2]to ſound. [3]to bow or bend.* नमति. ननाम (2d *ſing.* नेमिथ or ननंथ). नंता. *Aor. p.* अनंसीत् (3d *du.* अनंसिष्टां).

9. गम्लृ. 10. सृप्लृ [गतौ] *tr.* to go or approach. गच्छति.† जगाम (3d *du.* जग्मतुः.‡ 2d *ſing.* जगंथ or जगमिथ. 1ſt *du.* जग्मिव). गंता. गमिष्यति.‖ गच्छतु. अगच्छत्. गच्छेत् and गम्यात्. अगमत्.§ अगमिष्यत्. DES. जिगमिषति. INT. जंगम्यते &c. CAUS. गमयति. *Aor. p.* अजीगमत्. MIDDLE V. संगच्छते.¶ संजग्मे (3d. *du.* संजग्माते**). संगंता. *Imp. &c. Ben.* संगंसीष्ट or संगसीष्ट.†† *Aor. p.*

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* MA'D'HAVA omits the ſecond interpretation. But MAITRE'YA, BHAT'T'O'JI and the reſt retain it. VO'PADE'VA alſo ſtates two acceptations [शब्दनत्योः]; the laſt of which is explained by DURGA'DA'SA in two ſenſes (नमस्कारः and नम्रीभावः); and, on the other, he remarks, that it is not applicable in the common dialect.

The root is by 'ſome' erroneouſly read with a mute उ, as is remarked in the *Manōramá.*

The verb is optionally मित्, when ſingle; but indiſpenſably ſo, if joined with a prepoſition. Ch. 22. §. 2. iii. 3.

† छ् is ſubſtituted for the radical final, before the ſubjoined mute श् (Ch. 19. §. vi. 3.); and न् (नुक्), convertible into च्, is as uſual prefixed to it (Ch. 3. §. iv. 4.*).

‡ The penult is expunged, before a vowel diſtinguiſhed by a mute क् or ङ् (Ch. 19. §. i. 1.).

‖ In the active voice, this verb requires इट् to be prefixed to स् (Ch. 17. §. i. 3. §.).

§ अङ् is the ſubſtitute for च्लि, on account of the mute लृ (Ch. 16. §. iii. 12. †. p. 142.); and the penult is retained (Ch. 19. §. i. 1.).

¶ This verb, being uſed intranſitively, with the prepoſition सम् joined to it, becomes deponent.

The compound cauſative verb आगमि is deponent, when patience (or a delay) is ſignified. *Ex.* आगमयस्व तावत् 'wait a little.'

** The penult is expunged. See note ‡.

†† With this verb, लिङ् and सिच् have optionally a mute क्, in the middle and paſſive voices (Ch. 16. §. iv. 2. §.).

समगत or समगंस्त (3d *du.* समगसातां or समगंसातां).

Alſo सर्पति. ससर्प (2d *ſing.* ससर्पिथ). स्वप्ना or सर्प्ना.* स्वप्यति or सर्प्यति. *Aor. p.* असृपत् (3d *du.* असृपतां).† Des. सिसृप्सति. Int. सरीसृप्यते &c. Caus. सर्पयति. *Aor. p.* असस्पत् or असीसृपत्.‡

11. यम [उपरमे] *intr.* to ſtop or ceaſe; to refrain.‖ यच्छति.§ ययाम (2d *ſing.* येमिथ or ययंथ). यंता. यंस्यति. यच्छतु. अयच्छत्. यच्छेत् and *Ben.* यम्यात्. अयंसीत् (3d *du.* अयंसिष्टां). अयंस्यत्. Caus. यमयति or यामयति.¶ Middle V. आयच्छते.**

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* Since the accent on the penult सृ is originally a grave one, अ may be inſerted after the vowel (Ch. 17. §. iv. 5.), which is then permuted with the ſemivowel; the affix having an initial ऊलू and no mute कू.

† Some, pretending that the ſubſtitution of आङ् is optional, vary the *Aor. paſt*, (असस्पत् or असार्प्सीत्). But that is cenſured in the *Menōramá* as an error.

‡ सृ may be retained by ſubſtituting it for the like radical, in the *Aor. paſt* of the cauſative (Ch. 19. §. v. 2.).

‖ Ma'd'hava cites Maitre'ya as obſerving, that ſome aſſign a mute उ to this verb. Vo'pade'va does ſo. His interpretation (उपरतिः) is explained by Durga'da'sa (निवृत्तिः) 'ſtopping or refraining.'

§ Here, alſo, छ is ſubſtituted for the final, before a mute श् (Ch. 19. §. vi. 3.).

¶ It has, or has not, a mute म्, according to the difference of import. See Ch. 22. §. 2. iii. 7.

** This verb, joined with the prepoſition आङ्, is deponent, if it be intranſitive; or if it govern, as the object, a member of the agent's body. *Ex.* आयच्छते पाणिं puts forth or uſes his hand.

With the ſame prepoſition (आङ्), or with सम्, or उद्, it admits the middle voice (unleſs books or ſtudy be the ſubject) when the effect concerns the agent, and no ſeparate reflective term is added. *Ex.* संयच्छते व्रीहीन् heaps together his own rice.

It is deponent, being joined with उप and ſignifying to make one's own, or (as ſome limit this rule) to eſpouſe: and when the verb bears this laſt ſenſe, सिच् optionally has a mute कू (Ch. 16. §. iv. 2. §.). *Ex.* रामः सीतामुपायत or उपायंस्त Ra'ma married Si'ta'.

12. तप [संतापे] *tr.* to heat or burn.* तपति. तताप (2d *sing.* तेपिथ or ततप्थ). तप्ता. तप्स्यति. *Aor. p.* अताप्सीत् (3d *du.* अताप्तां).† PASS. तप्यते.‡ *Aor. p.* अतप्त.‖

13. त्यज [हानौ] *tr.* to quit or abandon.§ त्यजति. तत्याज (2d *sing.* तत्यजिथ or तत्यक्थ). त्यक्ता त्यक्ष्यति. *Aor. p.* अत्याक्षीत् (3d *du.* अत्याक्तां).

14. षंज [परिष्वंगे] *tr.* to embrace.¶ सजति.** ससंज (3d *du.* ससंजतुः. 2d *sing.* ससंजिथ or ससंक्थ. 1st *du.* ससंजिव).†† संक्ता. संक्ष्यति. सजतु. असजत्. सज्येत् and *Ben.* सज्यात्. असांक्षीत्

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When the import of the verb is 'to divulge another's faults,' सिच् has a mute कू (Ch. 16. §. iv. 2. §.); and the final letter of the root being a nasal, is expunged before the subjoined consonant (Ch. 19. §. i. 1.). *Ex. Aor. p.* उदायत (*du.* उदायसातां *pl.* उदायसत).

* VO'PADE'VA states this as bearing two senses [दवैश्ययोः]; the first of which is explained by DURGA'DA'SA (उपतापः) 'heating;' and the second belongs to the similar root of the 4th class.

Joined with the preposition उद् or वि, the verb is deponent, if it be intransitive, or if it govern, as the object, a member of the agent's own body. *Ex.* उन्तपते, वितपते, shines, or flames. See तप 4th and 10th cl.

† स्, deduced from सिच्, is expunged, when preceded and followed by a झल् consonant (Ch. 16. §. iii. 11. *.).

‡ The verb is conjugated in the passive voice, with an active sense, when devotion or austerity is the object governed by it. *Ex.* तप्यते तपस्तापसः the devotee accomplishes an act of devotion.

‖ If the verb signify regret, or repentance, as also in the reciprocal passive, सिच्, instead of चिण्, is substituted for च्लि (Ch. 16. §. iii. 12. §.). *Ex.* अन्ववातप्त पापेन कर्मणा he was distressed by a sinful act.

§ DURGA'DA'SA interprets हानिः by (वर्जनं) 'avoiding.'

¶ VO'PADE'VA's interpretation is [संगे] 'accompanying or comprising.'

** न् is here expunged before श्पू, as well as before a mute कू or ङ् (Ch. 19. §. vii. 2.).

†† Since the root ends in a conjunct, the affix has no mute कू in the *Rem. p.* (Ch. 16. §. iv. 1),

(3d *du.* असंतां). असंदयत.

15. दृशिर् [प्रेक्षणे] *tr.* to ſee. पश्यति.* ददर्श (2d *ſing.* ददर्शिथ or ददर्ष्ठ†). द्रष्टा.‡ द्रक्ष्यति. पश्यतु. अपश्यत्. पश्येत् and *Ben.* दृश्यात्. अदर्शत् (3d *du.* अदर्शतां) or अद्राक्षीत्.‖ अद्रक्ष्यत्. DES. दिदृक्षते.§ INT. दरीदृश्यते &c. or दर्दर्शि &c. CAUS. दर्शयति. *Aor. p.* अदीदृशत् or अददर्शत्.¶ MIDDLE V. संपश्यते.** PASS. दृश्यते. FUT. दर्शिता or द्रष्टा. *Aor. f.* दर्शिषत or द्रक्ष्यते. *Imp. &c. Ben.* दर्शिषीष्ट or द्रक्षीष्ट. *Aor. p.* अदर्शि (3d *du.* अदर्शिषातां or अद्रक्षातां).††

16. दंश [दशने] *tr.* to bite or ſting.‡‡ दशति.‖‖ ददंश (2d *ſing.* ददंशिथ or ददंष्ठ). दंष्टा. दंक्ष्यति. दशतु. अदशत्. दशेत् and *Ben.* दश्यात्. अदांक्षीत् (3d *du.* अदांष्टां). अदंक्ष्यत्. DES. दिदंक्षति. INT. दंदश्यते &c.§§

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and न् *is conſequently not expunged in that tenſe.* Ch. 19. §. vii.

* पश्य *is ſubſtituted for the root, before a mute* शू (Ch. 19. §. vi. 4.).

† The uſe of the prefix is here optional (Ch. 17. §. i. 6. †.).

‡ अ *muſt be inſerted in this root, when a* ऋल् *conſonant, not diſtinguiſhed by a mute* क्, *is ſubjoined* (Ch. 17. §. iv. 5.). The radical is of courſe changed to र् *before that inſerted vowel.*

‖ अङ् *may be ſubſtituted for* च्लि, *on account of the mute* ङ्; *elſe* सिच्, *not* वस्, *is the ſubſtitute of that affix* (Ch. 16. §. iii. 12. ‡.). *The gun'a element is, in this root, inſerted for the radical vowel, when* अङ् *follows.*

§ The deſiderative of this verb is deponent.

¶ The vowel may be here retained by ſubſtituting it for the like radical (Ch. 19. §. v. 2.).

** The verb is deponent, when joined with the prepoſition सम्, provided the ſenſe be intranſitive.

†† The treating of the root in the future &c. of the paſſive, as in the 3d *ſing. Aor. paſt,* is allowed in this verb (Ch. 17. §. i. 7. ‡.).

‡‡ The term (दशनं) is formed irregularly. MA'DHAVA and BHAT'T'O'JI explain it 'the act of a fanged animal.' DURGA'DA'SA reads दंशनं; and notices the other as a variation.

‖‖ न् is expunged before शप् (Ch. 19. §. vii. 2.).

§§ Though the penult न् have been expunged before the mute ङ्, this verb adds न् to the prior ſyllable of the intenſive by ſpecial rule (Ch. 18. §. iv. 9. *).

17. कृष [विलेखने] *tr.* to drag along; to furrow.* कर्षति. चकर्ष (2d *sing.* चकर्षिथ). कर्ष्टा or क्रष्टा.† कर्ष्यति or क्रक्ष्यति. *Aor. p.* अकृक्षत् and अकार्क्षीत् or अक्राक्षीत् (3d *du.* अकृक्षतां and अकार्ष्टां or अक्राष्टां).‡ Des. चिकृक्षति.‖

18. दह [भस्मीकरणे] *tr.* to burn or reduce to aſhes. दहति. ददाह (2d *sing.* देहिथ or ददग्ध). दग्धा.§ धक्ष्यति. अधाक्षीत् (3d *du.* अदाग्धां). Des. दिधक्षति. Int. दंदह्यते &c.¶

19. मिह [सेचने] *tr.* to ſprinkle. मेहति. मिमेह (2d *sing.* मिमेहिथ). मेढा. मेक्ष्यति. *Aor. p.* अमिक्षत्.

## ARTICLE III.

*Conjugated with* सन्.**

1. कित [निवासेरोगापनयनेच] *intr.* [1 to dwell.] *tr.* [2 to cure or heal.†† चिकित्सति.

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* Ma'd'hava and Bhat't'o'ji explain the term by (आकर्षणं) 'dragging along;' which agrees with Vo'pade'va's interpretation [आकृषि]. The verb governs two objects. See कृष 6th cl.

† The inſertion of अ is optional, ſince the penult ऋ is gravely accented (Ch. 17. §. iv. 5.).

‡ In this verb, as in स्पृश and मृश, the *Aor. paſt* may ſubſtitute either सिच् or क्ष for क्षि.

‖ सन् has here a mute क् (Ch. 16. §. iv. 2.), which prevents the permutation of the radical vowel as well as the inſertion of अ.

§ ह is converted into ध्, becauſe the initial of the root is द् (Ch. 4. §. vii. 3.).

¶ In the intenſive of this verb, the prior ſyllable takes न् (Ch. 18. §. iv. 9. *.).

** The firſt root has an acute accent marked on the mute vowel; and the two others, a circumflex.

†† Like ſimilar irregular verbs (Art. 1.), this is reſtricted by the *Cás'icá vrítti* to a limited acceptation. In its other ſenſes (1 to dwell, 2 to deſire) it belongs to the 10th claſs; though

2. दान [खंडने] *tr.* [1 to cut.] 2 to ſtraighten; 3 to be ſtraight.* दीदांसति. M. V. दीदांसते.†

3. शान [तेजने] *tr.* to ſharpen.‡ शीशांसति. M. V. शीशांसते.

## ARTICLE IV.

*The following have a Circumflex marked on the Mute Vowel, and a Grave Accent ſounded on the Original Radical*‖

1. डुपचष् [पाके] *tr.* to prepare (boil, &c.); to mature.§ पचति. पपाच (2d *ſing.* पेचिथ or पपक्थ). पक्ता. पक्ष्यति. *Aor. p.* अपाक्षीत्. MIDDLE V. पचते. पेचे. *Aor. f.* पक्ष्यते. *Aor. p.* अपक्त (3d *du.* अपक्षातां).

2. षच [समवाये] *intr.* to be connected.¶ सचति. ससाच. सचिता.**

3. भज [सेवायां] *tr.* to ſerve or worſhip.†† भजति. बभाज (3d *du.* भेजतुः. 2d *ſing.* भेजिथ or बभक्थ). भक्ता. भक्ष्यति. *Aor. p.*

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VO'PADE'VA inflect it as a regular one of the firſt; and RAMA'NA'T'HA deny its admitting of conjugation. The *A'bharaṅ'a* makes the verb deponent; contrary however to the beſt authorities. The irregular verb appears likewiſe to bear other meanings; as 'to chaſtize; to remove; to deſtroy; alſo, 'to doubt:' but, in this laſt ſenſe, it uſually requires the propoſition वि.

* In its regular ſenſe ('to cut), this belongs to the 10th claſs: though conjugated by VO'PADE'VA in both voices of the firſt.

† The ſubſtituted vowel becomes long, as in the ſimilar irregular verbs before ſtated. Art. 1. 3.

‡ The ſpecial acceptation (निशाने), ſtated in the *Cás'icá vrítti*, is the ſame with the original ſenſe of the root. In other acceptations, it is referred to the 10th claſs.

‖ Except the ſecond root.

§ See पचि 10th cl.

¶ Some, as remarked by MA'D'HAVA, do not admit the root in this place. See षच Ch. 21. v. 2. and षच for षप् Ch. 21. x. 6.

** It is not placed by VYA'GHRABHU'TI, among roots which refuſe इट्. Ch. 17. §. i. 1.

†† See भंजो 7th cl. भज and भाज 10th cl.

अभाक्षीत्. MIDDLE V. भजते. भेजे. *Aor. f.* भक्षयते. *Aor. p.* अभक्त.

4. रंज [रागे] *tr.* to tinge or dye. *intr.* to be intent.* रजति.† ररंज (2d *sing.* ररंक्थ or ररंजिथ). रंक्ता. रंक्ष्यति. *Aor. p.* अरांक्षीत् (3d *du.* अरांक्तां). MIDDLE V. रजते. ररंजे (2d *sing.* ररंजिषे). *Aor. f.* रंक्षयते. *Aor. p.* अरंक्त (3d. *du.* अरंक्षातां). CAUS. रजयति or रंजयति. *Aor. p.* अरीरजत् or अररंजत्.‡ REC. PASS. रज्यति or —ते. *Imp.* रज्यतु or —ताम्. *Abs. p.* अरज्यत् —त. *Imp. &c.* रज्येत् or —त.‖

5. शप [आक्रोशे] *tr.* to curse or wish ill.§ शपति. शशाप (2d *sing.* शशप्थ or शेपिथ). शप्ता. *Aor. p.* अशाप्सीत्. MIDDLE V. शपते.¶ शेपे. *Aor. f.* शप्स्यते. *Aor. p.* अशप्त.

6. त्विष [दीप्तौ] *intr.* to shine.** त्वेषति. तित्वेष (2d *sing.* तित्वेषिथ). त्वेष्टा. त्वेक्ष्यति. *Aor. p.* अत्विक्षत्. MIDDLE V. त्वेषते. तित्विषे.

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* RAMA'NA'T'HA expounds the term 'the production of a different colour,' and (आशङ्किः) 'earneſtneſs.' See रंज 4th cl. Alſo Ch. 22. §. 2. iii. 2.

† न् is expunged from the root before शप् (Ch. 19. §. vii. 2.).

‡ In the Cauſative, the penult naſal is expunged for a limited acceptation of the verb: that of 'ſcaring or hunting deer' (Ch. 19. §. vii. 2.).

‖ In the reciprocal paſſive, this root may take श्यन् and the active affixes, inſtead of यक् with the reflective terminations (Ch. 19. §. ii. 3. ‖.). The other tenſes of the REC. PASS. are regular. *Ex. Rem. p.* ररंजे. *Aor. p.* अरंजि.

§ The term is expounded by MA'D'HAVA and BHAT'T'OJI, (विरुद्धानुध्यानं) 'thinking, or wiſhing, evil.' RAMA'NA'T'HA expounds it (गालिदानं) 'giving abuſe.' See शप 4th cl.

¶ The verb is deponent (or conjugated in the middle voice even without a reflective import), when it ſignifies 'to declare upon oath.' However, inſtances occur where the verb is uſed in the active voice, apparently with that ſignification.

** MAITRE'YA and others remark, that this verb, joined with the prepoſition अव, ſignifies alſo 'to give or to dwell.'

## ARTICLE V.

*Verbs in which the Semivowel is ſubject to permutation.*

1. यज [देवपूजासंगतिकरणदानेषु] *tr.* [1] to worſhip a deity. *intr.* [2] to aſſociate. *tr.* [3] to preſent or endow. यजति. इयाज (3d *du.* ईजतुः. 2d *ſing.* इयजिथ or इयष्ठ. 1ſt *du.* ईजिव).* यष्टा. यक्ष्यति. *Imp. &c. Ben.* इज्यात्. *Aor. p.* अयाक्षीत् (3d *du.* अयाष्टां). MIDDLE V. यजते. ईजे. *Aor. p.* अयष्ट (3d *du.* अयक्षातां). DES. यियक्षति,—ते. INT. यायज्यते and यायष्टि &c. CAUS. याजयति, —ते. *Aor. p.* अयीयजत्,—त. PASS. इज्यते. *Abs. p.* ऐज्यत.†

2. ढुवप [बीजसंतानें] *tr.* [1] to ſow. [2] to propagate. [3] to cut or ſhave. [4] to weave.‡ वपति. उवाप (3d *ſing.* उवप्थ or उवपिथ). वप्ता. *Imp. &c. Ben.* उप्यात्. *Aor. p.* अवाप्सीत्. MIDDLE V. वपते. *Aor. f.* वप्स्यते. *Aor. p.* अवप्त.

3. वह [प्रापणे] *tr.* to convey or tranſport. वहति. उवाह (3d *du.* ऊहतुः. 2d. *ſing.* उवहिथ or उवोढ.‖ 1ſt *du.* ऊहिव). वोढा.§

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* In this and the following verbs, the vowel is ſubſtituted for the ſemivowel, before a mute क्; and, in the prior ſyllable of the *Rem. p.* (Ch. 18. §. v. 2.).

† The vowel being ſubſtituted for the ſemivowel, आ is prefixed, and forms with the initial vowel a *Vrĭdd'hi* diphthong (Ch. 17. §. iii. 2.).

‡ BHAT'T'O'JI remarks, that ढुवप is an erroneous reading found in ſome works. He, and MA'D'HAVA, explain the term, 'diſperſing ſeed in a field.' They add, that it alſo ſignifies 'procreating' and likewiſe 'ſhaving.' The *Cátantra*, MAITRE'YA'S text, and even MA'D'HAVA'S according to ſome copies, inſert तंतु in the explanation of the verb. This agrees with VO'PADE'VA'S interpretation [मुंडतंतु वीजोप्त्योः].

The prepoſition नि indiſpenſably permutes न् in compoſition with this verb (Ch. 18. §. ii. 11. *). *Ex.* प्रणिवपति.

‖ ष्ठ् is changed to ष् (Ch. 16. §. iii. 13.), which is permuted with ढ् on account of the preceding ढ् ſubſtituted for ह्; the firſt ढ् is accordingly expunged, and the vowel is here converted into ओ (Ch. 18. §. iii. 7. ‡.).

§ न् is changed to ष्; the further permutations follow as above.

वक्ष्यति. *Imp. &c. Ben.* उह्यात्. *Aor. p.* अवाक्षीत् (3d *du.* अवोढां. *pl.* अवाक्षुः. 2d *pl.* अवोढ्वं). MIDDLE V. वहते.* उह्ये (2d *sing.* उह्विषे). *Aor. f.* वक्ष्यते. *Aor. p.* अवोढ (3d *du.* अवक्षातां. 2d *sing.* अवोढाः. *pl.* अवोढ्वं). PASS. उह्यते. *Abs p.* औह्यत.†

☞ *The next has an Acute Accent on the Mute Vowel.*

4. वस [निवासे] *intr.* to dwell or inhabit.‡ वसति. उवास (3d *du.* ऊषतुः. 2d *sing.* उवसिथ or उवस्थ). वस्ता. वत्स्यति.‖ *Imp. &c. Ben.* उष्यात्. *Aor. p.* अवात्सीत् (3d *du.* अवात्तां).

☞ *The three following admit the Middle Voice.*

5. वेञ् [तंतुसंताने] *tr.* to weave.§ वयति. उवाय (3d *du.* ऊयतुः or ऊवतुः. *pl.* ऊयुः or ऊवुः. 2d *sing.* उवयिथ. *du.* ऊयथुः. *pl.* ऊय. 1st. *sing.* उवाय or उवय. *du.* ऊयिव. *pl.* ऊयिम)¶ and ववौ (3d *du.* ववतुः. *pl.* ववुः. 2d *sing.* ववाथ or ववेथ. *du.*

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* This verb, joined with प्र, ſome ſay with परि, does not admit the middle voice. *Ex.* प्रवहति.

The prepoſition नि is indiſpenſably permuted (Ch. 18. §. ii. 11. *,) *Ex. Abs. p.* प्रण्यवहत.

† See a note above 1. †.

‡ See वस 2d 4th and 10th cl. alſo दास Ch. 29.

‖ त् is ſubſtituted for स् before the *ârd'had'hâtuca* स् (Ch. 19. §. i. 3.).

§ VO'PADE'VA'S interpretation is [स्युतौ]; expounded by DURGA'DA'SA as in this text.

¶ वय् may be ſubſtituted for this root in the *Rem. p.* (Ch. 18. §. i. 2.); and is ſubject to the permutation of the vowel with the ſemivowel, before a mute क् or ङ्; except, however, the य् of this root in the *Rem. paſt*: but this may be changed to व् before a mute क्.

When the original root is retained in the *Rem. p.* it does not permute the ſemivowel in the prior ſyllable (Ch. 18. §. v. 2. ‡.). The radical diphthong is changed to आ (Ch. 18. §. vi. 1.) before any but a mute श्.

ववधुः. *pl.* वव. 1ſt *ſing.* ववौ or वव. *du.* विव. *pl.* विम). *Abs. f.* वाता. *Imp. &c. Ben.* उयात्. *Aor. p.* अवासीत् (3d *du.* अवासिष्टां). MIDDLE V. वयते. उये (3d *du.* उयाते. *du.* उयिरे. 2d *pl.* उयिढ्वे or उयिध्वे. 1ſt *du.* उयिवहे) and उवे (3d *du.* उवाते) or वये (3d *du.* वयाते). *Aor. f.* वास्यते. *Aor. p.* अवास्त (3d *du.* अवासातां).

6. व्येञ् [संवरणे] *tr.* to cover.* व्ययति. विव्याय (3d *du.* विव्यतुः. *pl.* विव्युः. 2d *ſing.* विव्यिथ. 1ſt *ſing.* विव्याय or विव्यय).† व्याता. *Imp. &c. Ben.* वीयात्. *Aor. p.* अव्यासीत्. MIDDLE V. व्ययते. विव्ये (3d *du.* विव्याते. 2d *ſing.* विव्यिषे. 1ſt *du.* विव्यिवहे). *Aor. f.* व्यास्यते. *Aor. p.* अव्यास्त.

7. ह्वेञ् [स्पर्द्धायांशब्दे च] *tr.* 1 to emulate or wiſh to overcome each other. 2 to ſtruggle or contend with. *intr.* 3 to ſound. *tr.* 4 to call. 5 to challenge.‡ ह्वयति. जुह्वाव (3d *du.* जुह्वतुः. 2d *ſing.* जुह्वविथ or जुहोथ. 1ſt *ſing.* जुह्वाव or जुह्व).‖ ह्वाता. *Imp. &c. Ben.* ह्वयात्. *Aor. p.* अह्वत् (3d *du.* अह्वतां).§ MIDDLE V. ह्वयते.¶ जुह्वे (3d

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* VO'PADE'VA's interpretation is वृतौ expounded by DURGA'DA'SA as in the text.

† The diphthong is not changed to आ in the *Rem. p.* of this verb (Ch. 18. §. vi. 1. †).

In permuting the ſemivowel with the vowel, in the prior ſyllable of this root, the ſecond ſemivowel is ſelected; and the firſt conſonant retained (Ch. 18. iv. 4.).

‡ स्पर्द्धः (ſynonymous with स्पर्द्धा) is expounded by VO'PADE'VA the deſire of another's reduction. RAMA'NA'T'HA ſo explains the term, and alſo interprets it in a reciprocal ſenſe. The ſound here meant, as DURGA'DA'SA remarks, is 'calling or invoking.'

‖ The ſubſtitution of the vowel for the ſemivowel, takes place in the doubled verb; that is, in the root, which is to be doubled (Ch. 18. §. v. 2.).

§ अह्वत् is the ſubſtitute of च्लि in the active voice, and may be ſo in the other voices (Ch. 16. §. iii. 12. †. p. 142.).

¶ The verb is deponent, when joined with any of the prepoſitions, नि, सम्, उप and वि (*Ex.* निह्वयते); or with आङ्, provided rivalry be ſignified. *Ex.* आह्वयते. he challenges.

*du.* जुहुवाते). *Aor. f.* ह्वास्यते. *Aor. p.* अह्वत (3d *du.* अह्वेतां. *pl.* अह्वंत) or अह्वास्त (3d *du.* अह्वासातां). Pass. *Aor. f.* ह्वास्यते or ह्वायिष्यते. *Aor. p.* अह्वायि (3d *du.* अह्वासातां or अह्वायिषतां). Rec. Pass. *Aor. p.* अह्वायि and अह्वत, अह्वास्त or अह्वायिष्ट.* Des. जुह्वषति,–ते. Int. जोहूयते and जोहोति &c. Caus. ह्वाययति. *Aor. p.* अजूहवत्.†

☞ *The two following have the Acute Accent on the Mute Vowel.*

8. वद [व्यक्तायांवाचि] *tr.* [1] to ſay or tell. *intr.* [2] to ſpeak. वदति. उवाद (3d *du.* ऊदतुः. 2d *ſing.* उवदिथ.‡ *pl.* ऊद. 1ſt *ſing.* उवाद or उवद. *du.* ऊदिव). वदिता. वदिष्यति. वदतु. अवदत्. वदेत् and *Ben.* ऊद्यात्. अवादीत्.‖ अवदिष्यत्. Des. विवदिषति. Int. वावद्यत &c. Caus. वादयति. *Aor. p.* अवीवदत्. In ſome acceptations, वदते. ऊदे.§

9. टुओस्श्वि [गतिवृद्ध्योः] *tr.* [1] to move. *intr.* [2] to grow or increaſe. श्वयति. शुश्वाय (3d *du.* शुश्वयतुः. 2d *ſing.* शुश्वयिथ. *pl.* शुश्वय.

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* There are four modes of inflection, in this inſtance; ſince the ſubſtitution of चिण् for च्लि is here optional; and ſo is that of अङ् for च्लि (Ch. 16. §. iii. 12.); and, when सिच् is conſequently employed, permutations, analogous to thoſe before चिण्, are alſo optional (Ch. 19. §. ii. 3.).

† The change of the vowel for the ſemivowel takes effect in this tenſe (Ch. 18. §. v. 2.); and the vowel is ſhort (Ch. 19. §. v. 2. *.).

‡ Not, as erroneouſly written by an author cenſured in the *Manōramá*, उदिथ.

‖ The permutation with the *Vrídd'hi* vowel is here indiſpenſable. Ch. 19. §. iv. 6. *.

§ Vo'pade'va makes the verb common; and ſtates two ſenſes for this and a ſimilar root of the 10th claſs [वाक्संदेशयोः] [1] to ſpeak. [2] to command. Durga'da'sa ſays, that ſome reckon it deponent. According to Pa'n'ini and the reſt, the verb is deponent, when it ſignifies either to encourage, or to ſeduce; or when luſtre is implied, or knowledge, perſeverance or controverſy: alſo, when it ſignifies to ſpeak together; optionally, in this laſt inſtance, however, when diſpute is implied. With the prepoſition अनु, it is deponent, provided it be intranſitive, ſignifying however articulate ſpeech. With अप it admits the middle voice, for the reflective import.

1ſt *ſing.* ष्णाव or ष्णव. *du.* ष्णुविव)* or शिष्वाय† (3d *du.* शिष्वियतुः. 2d *ſing.* शिष्वयिथ. *pl.* शिष्विय. 1ſt *ſing.* शिष्वाय or शिष्वय. *du.* शिष्वियिव). ष्वयिता. अष्वयत्. ष्वयेत्. *Imp. &c. Ben.* ष्यात्. *Aor. p.* अष्वत् (3d *du.* अष्वतां. *pl.* अष्वन्) and अशिष्वियत् (3d. *du.* अशिष्वियतां. *pl.* अशिष्वियन्) or अष्वयीत् (3d *du.* अष्वयिषां).‡ Des. शिष्वयिषति. Int. शेष्वीयते or शेष्यूयते, and शेष्वयीति or शेष्वेति. Caus. ष्वाययति. *Aor. p.* अशिष्वयत् or अष्यूशवत्.

[वृत्] Finis.‖

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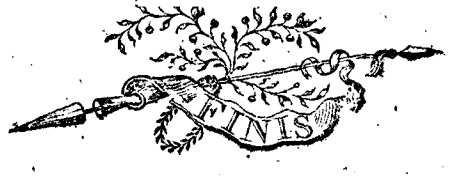
* The ſubſtitution of the vowel for the ſemivowel is optional in the *Rem. paſt* of this verb; and in ſome other inflections of it (Ch. 18. §. v. 2.).

† This root is ſpecially excepted from the permutation of the ſemivowel in the prior ſyllable.

‡ अड् is optionally the ſubſtitute for चिल्; or चङ् may be ſubſtituted in the active voice (Ch. 16. §. iii. 12. *. and ‡. p. 142.).

But, in this verb, अ is put for इ before अङ्; and the vowels coaleſce regularly. इयङ् is by the general rule (Ch. 19. §. iii. 1.) ſubſtituted for the ſame before चङ्; and the vowel is not permuted with the *Vriddhi* diphthong, before सिच् preceded by इट् (Ch. 19. §. iv. 6. *.).

‖ End of the ſeries, which began with यज; but not indicating a cloſe of the firſt claſs of verbs beginning with भू; for other verbs, which occur in approved practice, muſt be conſidered as comprehended in this claſs, though not here enumerated. *Ex.* चुलुंप *tr.* to cut. चुलुंपति. चुलुंपांचकार &c.



# CORRECTIONS.

P. 4. l. 21. *for* by *read* vy. l. 22. *for* स्प *read* ष्य. *for* म्य *read* व्य. l. 24. *for* ठ् *read* ट्.

P. 6. l. 13. *for* च *read* ध. l. 14. *for* ढ *read* द. l. 17. *for* द्म *read* ऊ.

P. 8. l. 3. *read* आस्यं. l. 12. *for* ष्टौ *read* ष्टौ. 3d *column, omit* व. l. 13. *for* ष्टं *read* ष्टुं. 3d *column, read* व. l. 15. *for* ष्टं *read* ष्टुं.

P. 15. l. 9. *read* अन्यतरस्यां.

P. 18. ¶. l. 2. *for* ईर *read* ईर. l. 4. *for* missionary *read* messenger. *for* ईष *read* एष.

P. 19. l. 3. *read* ऋद्धिः. *In the notes,* l. 7. *read* बिम्बोष्ठः.

P. 24. l. 16. and 18. *for* ष्टः *read* ष्ठः.

P. 26. *. l. 4. *for* ङ् *read* ङ्.

P. 27. *. l. 15. *read* मुहुस्. l. 24. *read* कुशा.

P. 31. l. 13. *for* षष्ठी *read* षष्ठी. l. 14. *read* ओस्.

P. 36. l. 5. *for* element *read* consonant.

P. 40. ‡. *for* ङ् *read* ङ्.

P. 41. *. l. 12. *read* ऋभुक्षिन्.

P. 42. *cancel the note* * *(as it is peculiar to the* Védas.)

P. 43. l. 8. *for* दुह *read* द्रुह. *Note* *. *read* followed by स् retaining the ऊल् initial, (or, as some say, by ऊल्,) or by श्व.

P. 46. l. 9. *read* रामाणाम्. l. 10. *for* व्याघ्र *read* द्याघ्र.

P. 47. †. *dele* (See Ch. 18.).

P. 48. l. 4. *for* तिय *read* तीय.

P. 56. l. 2. *after* sacrificer *add* or सचेष्टृ a charioteer.

P. 59. †. *last line, for* ष्ठा *read* ष्ठा.

P. 67. *last line, for* शपु *read* शसु.

P. 78. *cancel the paragraph numbered* 6. Other nouns &c. (*for the derivatives, there described, end in* उ.)

P. 79. l. 9. *read* प्रशान्सु or प्रशान्सु.

P. 81. l. 17. *read* ऋभुक्षिन्.

P. 82. l. 13. *for* क्षन् *read* क्षिन्. l. 14. *for* क्षभ्याम् *read* क्षिभ्याम्, *for* क्षषु *read* क्षिषु.

P. 91. l. 3. *read* and पुरुदंशस् INDRA.

P. 102. l. 9. *for* ल्युट् *read* ल्युट्. *Note* †. *read* इध्मव्रश्चनः.

P. 105. ¶. *read* दीधितिः.

P. 110. l. 4. *for* भवंती *read* भवती.

P. 111. l. 13. *dele* an affix containing.

P. 135. ‡. *add* Also तक्ष signifying to pare.

P. 136. *last line, for* require *read* admit.

P. 141. l. 4. *after* विद *insert* with an affix marked by an indicatory ङ्. *Note* ‡. *add* Optionally instead of क्ष to स्पृश, मृश and कृष; and, instead of अङ्, to तृप and दृप.

P. 142. †. *read* वच (or the substitute of ब्रूञ्) and ख्या (or ख्याञ् substituted for चक्षिङ्).

P. 147. *In the column* vii. Imp. &c. *for* —इत—इयाताम् &c. *read* —ईत—ईयाताम् &c. *In the next column* -ben-, *read* षीयास्ताम् *and* षीयास्थाम्. *In the 3d column of* viii. Aor. p. *read* एताम् *and* एथाम्.

P. 149. *. l. 7. *for* (षु 5th cl.) *read* (षुञ् 5th cl. some add षु 1st cl.). *Note* †. *add* and शक 4th cl. though some omit this.

P. 150. *Notes* l. 11. *for* ञिष्विदा *read* ष्विदा.

P. 151. ‖. *for* (provided &c.) *read* (before से and ध्वे). *Note* §. l. 4. *read* by a mute क् or a mute ग् subjoined to a verb of one syllable, ending &c.

P. 152. l. 1. *read* unless prefixed to लिट् or to लिङ्. *Note* †. l. 2. *read* (षन or षनु). l. 3. *for* पत *read* पतॢ.

P. 154. l. 1. *after* (सृज्), *read* or, in the anomalies of the *Védas*, शम and अम. l. 3. *after* affix, *read* marked with an indicatory प, and

P. 157. ‡. *for* सृज्, स्तृज् *read* सृज्, स्तृज्.

P. 158. *Notes* l. 1. *after* नट *dele* 1ſt and. *After* णट *dele* 2d §. of. l. 2. *for* टुनदि *read* नर्द. *Note* ‖. *for* षुभ *read* षुभु. *Note* §. *for* षिभ्रु *read* षिभ्.

P. 159. l. 5. *read* प्रादुस्. *Note* ‡. *read* with वि (if a *crĭt* affix, other than निष्ठा, follow) or with परि (any affix being ſubjoined).

P. 160. *. l. 1. *for* पत *read* पत्. l. 2. *for* शम *read* शमु. l. 3. *for* (5th cl) *read* (5th and 10th cl.).

P. 162. ¶. *for* दीङ् *read* देङ्.

P. 164. l. 1. *after* मा, *inſert* (माङ् and मेङ्). *Note* *, *after* दंश, *inſert* (for दंश).

P. 165. l. 4. *for* Moreover &c. *read* Before the ſame, with the ſame exception, a long vowel ſhall be ſubſtituted for that of ſuch prior ſyllable, if proſodially ſhort and followed by one alſo proſodially ſhort.

P. 167. *laſt line, for* स्मिङ् *read* ष्मिङ्.

P. 169. *. l. 3. *read* सन् (षन or षनु).

P. 170. ‖. l. 15. *read* in four tenſes optionally, but forming the others regularly.

P. 171. ‡ *for* (or गाङ्) *read* (not गाङ्).

P. 174. †. *after* वि *inſert* (विचू). *Note* ‖. *for* only *read* notwithſtanding exceptions.

P. 175. *laſt line, read* (unleſs contiguous to a final ऌ or ॡ). *Note* †. *add* before चिण् and a *crĭt* affix.

P. 176. l. 7. *add* Alſo, in दृशिर्.

P. 177. l. 2. *for* conjointly dental and labial *read* labiodental. *Note* *. *for* ड्ढेट *read* ड्ढेठ.

P. 178. l. 10. *after* श् *add* not initial. l. 12. *for* तिष् *read* तिषु.

P. 179. l. 10. *read* and from रंज with a limited acceptation, before &c.

l. 13. *read* with a final mute २.

P. 184. †. l. 9. *read* हस and other verbs signifying sounds.

P. 209. l. 1. *for* शौथिल्ये *read* शैथिल्ये.

P. 246. ‖. *for* तौच्छयः *read* तुच्छनं.

P. 261. *. *for* क्षमु *read* क्षमू.

P. 292. ‡. *for* मृक्ष *read* मृक्षा.

P. 298. ‡. *for* spoil *read* alter.

P. 301. ‡. *for* जिष्विदा *read* ष्विदा.

P. 356. l. 4. *for* दुलभषू *read* दुलभषू.

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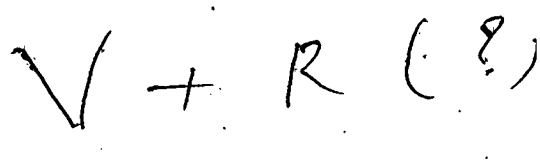

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